



# The parable

Of the wycked mammon  
taken out of the. xvi. Ca.  
of Luke with an expo  
sicpon ther vpon la  
tely corrected &  
pynnted.

(.)

Luce. xvi  
Facite vobis amicos de  
mammon iniquitatis



To the reader

**T**hat sayth the mother of all good workes iu-  
stifieth vs befoze we can bynge fothe anye  
worke: as the husbnde marieth his wife befoze he  
can haue any lawfull chylde by her. Forthermoze  
as the husbnde marieth not his wyfe, & she shulde  
continue vnfrutefull as befoze, and as she was in  
the state of virginite (where i it was impossible fo-  
here to bere frute) but cōtrari wyse to make her fru-  
tefull: even so saith iustifyeth vs not, that is to say  
marieth vs not to god, & we shuld cōtinu vn fru-  
tefull as befoze, but & he shulde put the leade  
of his holy spyte i vs (as saith Jobn i his thid.  
chapter his first ppsle calleth it) & to make  
vs frutefull. For saith Paule Ephe.

ii. By grace are ye made safe tho  
to we sayth, & that not of your

selues: for it is the gft of

God and cometh not of

the workes, lest any

man shulde boast

hym selfe. For

we are his

workmā

shp

created

in Cyste

Jesu vnto good

workes, which God

hath ordeyned that we

shulde walke in them. Amen.





To the reader

William Tyndale otherwyle called  
wpychys to the reader

**G**race and peace with all maner spirituall feelinge and lyvinge worthy of the kyndnes of Chyyst, be with the reader and with all that thirst the wyl of God Amē. The cause why I set my name before this litle treatise I haue not rather done it in the new testament is that then I folowed the counsell of Chyyst which exorteth men Math. vi. to doo theyr good deades secretly & to be content with the cōscience of welldoynge, and that god seeth vs, and paciēly to abyde the rewarde of the last daye which Chyyst hath purchased for vs and now wold fayne haue done lykewyle, but am compelled otherwyle to doo

Whyle I abode a fapthful cōpanyon which now hath taken an other visage vpo him, to preach chryst where (I suppose) he was neuer yet preached (God which put in his hert thither to goo sēde his spitte with him, cōforte him & brynge his purpose to good effecte) one William Roke a man somewhat craftye when he cometh vnto new acquayntaūce & before he be thozow knowen & namely whē all is spent, came vnto me & offered his helpe. As longe as he had no money, somwhat I coulde rule him: but as sone as he had gotten him money, he became lyke hym selfe agayne. Neuerthelesse I suffered all thinges tyll h was ended which I coulde not doo alone without one both to wyrt & to helpe me to cōpare h̄ textes to gether. Whē that was ended I toke my leue & bod him fare wel for oure two lyues, & as mē saye a daye longer. After we were departed he went, and gate

A.ii.

him

To the reader

him new frendes which thynge to doo he passeth all  
that ever I yet knew. And there whē he had stozed  
hym of money he gote him to Argentine where he  
professeth wonderful faculties & maketh boist of no  
small thinges. A yere after that and now. xii. mone  
thes befoze the pꝛyntinge of this worke, came one  
Jerō a brother of Grenewich also, thozow woznes  
to Argentine, sayeng that he intended to be Chꝛistles  
disciple an othet whyle and to kepe (as nye as God  
wolde gꝛue hym grace) the profession of his baptim  
and to gett his lyvinge with his handes, & to lyue  
no lenger ydely and of the swete & labour of those  
captives whiche they had taught, not to bꝛeue in  
Chꝛist: but in cutt howes and russet coetes. Whiche  
Jerom with all diligence I warned of Rotes bold  
nesse & exhorted hym to be warre of hym & to walke  
quyetly and with all patience and longe sufferynge  
accordyng as we haue Chꝛist & his apostles foz an  
ensample, which thinge he also promised me neuer  
thelesse when he was comen to Argentine William  
Rope (whos tonge is able not only to make folles  
sterke madde, but also to disceyue the wisest that is  
at the spꝛynght & acquaintance) gate him to him  
and set hym a werke to make rymes, whyle he hym  
selfe translated a dialoge out of laten into English,  
in whose prologe he promyseth moare a great deal  
than I fere me he wyll euer paye. Paul sayth the se  
conde pꝛstle to Timothy the seconde Chapter: the  
servant of the lord must not stryue, but be peceable  
ynto all men and ready to teach, & one that can suf  
fer the euill with mekenesse, and that can enforne  
them that resyste. If god at any tyme wyll gꝛue the  
repentance:

To the reader

repentaunce for to know the throuth. It becometh  
not then the lordes seruante to vse raylunge rymes,  
but gods wordes which is the ryght wepon to slaye  
synne, vice & all iniquite. The scripture of God is  
good to teach and to improue. ii. Thimo. iii. and. ii.  
Thes. ii. Paul spekinge of Antichriste sayeth, whom  
the lord shal destroye with the spyte or breath of his  
mouth that is, with the worde of god. And ii. Corin  
thias .x. The wepon of our warre are not carnall  
thinges (sayth he) but myght in god to cast downe  
stronge holdes and so forth, that is, to destroye hye  
byldynge of false doctryne. The worde of god is þe  
dawe wherof Paul spekech. i. Corinthio. iii. which  
shall declare all thyng, and that fyre whiche shall  
trye every mans worke and consume false doctrine  
with that swerde ought men sharply to fyght, & not  
to rayle with folysh rymes. Let it not offende the þe  
some walke inordinatly let not the wickednes of Ju  
das cause the to dispise the doctrine of his felowes.  
No man ought to thynke that Steuen was a fals  
preacher becaule that Nicolas whiche was chosen  
felowe with hi (Act. vi) to mynistre vnto þe widowes  
fel after i to great herelopes as by stories make mens  
cion. Good and euell goo alwaies togeder, one can  
not be knowen with out the other. Marke this also  
aboue all thiges that Antichrist is not an outward  
thige that is to say a man that shuld sodely appere  
with wonders as our fathers talked of him. No be  
ryly for Antichriste is a spirituall thing. And is as  
much to say as against Christ that is one that prea  
ches false doctrine contrary to Christ. Antichrist was  
in the olde testamente and fought with the prophes



### To the reader

tes, he was also in the tyme of chryst & of the Apo-  
stles as thou readist in the pistles of Iohn & of Pa-  
ule to the Corinthians & Galathians, and other Ep-  
istles. Antichryst is now & shall (I doubt not) endure  
till the worldes ende. But his nature is (when he is  
bittered & overcome with þe worde of god) to go out  
of the place for a season and to dysgyle hym selfe &  
then to come in agayne with a new name and newe  
raymente. As thou seyst howe Chryst rebuketh the  
scribes and the pharises in the Gospel (which were  
very Antichrystes) sayinge, wo be to you pharises  
for ye robbe widowes houses ye praye longe prayers  
vnder a coloure, thet by the kingdome of heuen &  
suffre not the that woold to enter in, ye haue take a-  
way þe key of knowleage, ye make me breake gods  
commaundementes with your tradicions, ye begyle  
the people with ypocresy and such lyke. Which thi-  
nges all oure prelates doo: but haue yet gotten th. in  
newe names and other garmentes, & are other wyse  
dysgyled, Ther is difference in the names betwene  
a pope, a Cardinal, a Bpishope, and so forth, and to  
say a scribe, a pharisey, a sentour and so forth but þe  
thinge is alone. Euen so now when we haue bittered  
him, he wyll chage hym selfe ones moare and turne  
him selfe in to an aungel of lyght. ii Cor. xi. Reade  
the place I exhorte the, what so euer thou art that  
readest this & note it wel. The Jewes loke for Chry-  
ste & he is come fyftene hundred yeres ago & they  
not ware: we also haue looked for Antichryste and he  
hath reigned as longe and we not ware: and that be-  
cause eyther of vs looked carnally for him and not in  
the places where we oughte to haue soughte. The  
Jewes

To the reader

Jewes had founde Christ verely yf they had sought  
him in the lawe and the prophetes, whither Christ  
sendeth the to seke. Iohn. v. 39. also had spied out  
Antichrist longe agoe yf we had looked in the doc-  
trine of Christ & his Apostles, where he cause the  
best seeth him selfe now to besought for, he roereth  
& seeketh new holts to hide him selfe in & chaungeth  
him selfe in to a thousande fashions with al maner  
wilenes falsched suttelte & craft. Be cause that his  
excommunicaciōs ar come to light he maketh it trap-  
son vnto the kynge, to be acquainted w Christ. If  
Christ & they may not raygne together, one hope  
we haue that Christ shall lyue euer. The olde An-  
tichristes brought Christ vnto Pilate seying, by  
our lawe he ought to dye, and whē Pilate had the  
Judge hi after there lawe, they answered, it is not  
lawfull for vs to kill any man which they dyd to p-  
entente that they whych regarded not the shame of  
ther false excommunicaciōs) shuld yet fere to confesse  
Christ because that the temporall sworde had con-  
demned hi. They do all chynge of a good zeale they  
say, they loue you so wel that they had leuer burne  
you thē yf you shuld haue felowshippe with christe.  
They are gelowese ouer you amisse (as seyth saynt  
Paul Gal. iiii.) They wolde deuyde you frō Christ  
and his holptestamente, and lopne you to the pope  
to beleue in his testamēt and promises. Some mā  
wyl aske parauēture why I take y labour to make  
this worke in as much as they wyl burne it seynge  
they brunt the Gospel I answere in burninge the  
new testament they did none other chynge thē that  
I looked for, no more shall they do yf they burne me  
also.

To the reader

also if it be gods wpll it shall so be. Neuerthe lesse  
in translatynge the newe testamēte I dyd my dutye,  
and so do I now, and wpl do as moch mozeas god  
hath ordered me to do. And as I offered that to all  
men to correcte it, who soeuer coulde, euen so doo I  
this. Who soeuer therfor readeth this, cōpare it vn  
to the scripture. If gods worde beare recorde vnto  
it and thou also felest in thyne herte that it is so  
be of good comfort and geue god thanks, If  
gods worde condemne it, then holde it acur  
syd, and so do all other doctrines as  
Paul counseleth his Galathiens.  
Bylene not euery spyte sodely,  
but iudge them by the worde  
of god which is the triall  
of all doctrine and la-  
seth for euer.

Amen

(.)



The parable of the wycked māmon.

fo. 1.

**T**he parable of the wycked  
mammon.



Here was a certayne ryche man, whiche  
had a steward that was Accused vnto  
hym that he had wasted hys goodes.  
And he Called hym and Sayde vnto  
hym:

Howe is it that I here thys of thee?

Byue a comptes of thy Stewardshyppe, for thou  
mayste be no lenger my steward.

The steward sayd vnto hym selee, what shall I do  
for my mayster wyl take a waye from me my stew-  
ardshyppe. I can not bygge, and to begge I am a  
shamed. I wote what to do, that when I am put  
out of my stewardshyppe, they maye receyue me in to  
theyr houses:

Then called he all his maysters detters, & sayde  
vnto the fyrste, Howe moche owest thou vnto my  
mayster? And he sayd, an hondred tonnes of oyle, &  
he sayde to hym, take thy byll and lye downe quych-  
ly and wyte fyfte. Then sayd he to another, what  
owest thou? And he sayde, an hondred quarters of  
wheate. He sayd to hym, take thy byll, & wyte foure  
score. And the lord comended the vnjust steward  
because he hadde done wysely. For the chyldren of  
this worlde are in theyr kynde, wyser then the chyl-  
dren of lyght. And I say also vnto you, make you  
frendes of the wycked māmon, that when ye shall  
haue neede they maye receyue you into euerlastyng  
habytacions. Luke. xvi. Chappter.

**F**or almoche is with this and dyuers such o-  
ther

B. 1.

The parable of the  
these textes, many haue enforzed to drawe the peo-  
ple fro the trew saythe, & from puttynge theyr trust  
in the truthe of goddes promyses, and in the mery-  
tes and deservynge of his Chyyst our loyde. & haue  
also broughte it to passe (for many false prophetes  
shall rayle and deceyue many, and moche wycked-  
nes muste also be, saythe Chyyste. Mat. xxiii. And  
Paule sayth. ii. Timoth. iii. Evyll men & deceyvers  
shall prevayle in evyll whyle they deceyue and are  
deceyved them selues) and haue taughte the to put  
theyr trust in theyr owne merytes, & brought them  
in blyue that they shall be iustified in the lyghte  
of god by the goodnesse of theyr owne woikes, and  
haue corrupte the pure worde of god to confyrm  
theyr Aristotell withall. For though that the phy-  
losophers and worldly wyse men were enemyes a-  
boue al enemyes to the gospell of god, and though  
the worldly wysdom can not comprehend the wyl-  
dome of god as thou mayst se. i. Corynth. i. and. ii.  
And though worldly ryghtousnes can not be obe-  
dyent vnto the ryghtousnes of god. Ro. x. yet what  
soeuer the reder in Aristo. that must be fyrst trewe.  
And to mayntayne that they rente & tere the scrp-  
tures whith theyr dyscrecyons, and expounde them  
vviolently, contrary to the meanyng of the texte, &  
to the circumstances that goeth before and after, &  
to a thousand clere and euident lertes. wherfore I  
haue taken in hande to expounde this gospell, and  
certayne other places of the new testament and (as  
herforth as god shall lende me grace) to bynne the  
scripture vnto the ryght sence, and to dyge agayne  
the welles of Abraham, & to putte and clense them  
of the

of perth of worldly wylsome. wherwith these phy-  
lystenes haue stopped them. whiche grace graunte  
me god, for the loue that he hath vnto his sone Je-  
sus our lord, vnto the glory of his name. Amen.

**T**hat saythe onely before al woꝝkes and with-  
out all merites, but Chyſt onely iustifieth &  
setteth vs at peace w god, is proued by Paul  
in the fyrste chapytre to the Ro. I am not ashamed  
(sayth he) of the gospel, that is to saye, of the glad  
tydnges and promyses whiche god hath. made &  
sworne to vs in Chyſte. For it (that is to saye the  
gospel) is the powre of god vnto saluacion to all  
that beleue. And it foloweth in the foresayde chapt  
tre, the iuste or ryghtouse must lyue by saythe.

**F**or in the saythe whiche we haue in Chyſt and  
in godes promyses fynde we mercy, lyfe, sauoure, &  
peace. In the lawe we fynde dethe, dampnacion, &  
wythe: more ouer the curse and vengauce of god  
vpon vs. And it (that is to saye the lawe) is called  
of Paule. ff. Cor. iiii. the mynistracion of dethe and  
dampnacion. In the lawe we are proued to be the  
enemies of god, and that we hate hym. For how ca  
we be at peace with god and loue hym, seynge we  
are conceyued and borne vnder the powre of the de  
uyl, and are his possession and kyngdome, his cap  
tyues and bondmen, and led at his wyl. & he hol-  
deth our hertes so that it is impossyble for vs to re-  
sent to the wyl of god, much more it is impossyble  
for a man to fulfill the law, of his own strength &  
powre seynge that we are by byrthe & of nature the  
heyrers of eternall dampnacio. As sayth Paule Ephe  
ff. we (sayth he) are by nature the chyldren of wrath



The parable of the  
 whiche thyng the lawe doeth but bitter onely and  
 helpeth vs not, yea requyryth impossyble thynges  
 of vs. The lawe what it comaundeth that þe shalte  
 not lust, geueth the not powre so to do, but damp-  
 neth the, bycause thou canst not so do.

**I**f thou wylte therfore be at peace with god &  
 loue hym, thou must turne to the promyses of  
 god and to the gospel, which is called of Paule in  
 the place before reherced to the Corynthyans, þe my-  
 nistracyon of ryghtousnes and of the spyrite. For  
 saythe he byngeth perdon and forgyuenes frely pur-  
 chased by Chyestes blode, & byngeth also þe spyrite,  
 the spyrite loseth the bondes of þe deuyll, and setteth  
 vs at lybertie. For where the spyrite of the lord is  
 there is lybertie saith Paule in the same place to þe  
 Corynthyans, that is to saye, there the herte is fre  
 and haue powre to loue the wyll of god, and there  
 the herte mourneth that he can not loue ynoughe.  
 Nowe is that consente of the herte vnto the law of  
 god eternall lyfe, yea though there be no powre  
 yet in the members to fulfil it. Let every man ther-  
 fore (accozdyng to Paules cosayle in the. vi. cha.  
 to the Ephest.) arme himselfe with the armour of  
 god, that is to vnderstande, with godes promyses,  
 and aboue all thyng (sayth he) take vnto you the  
 shelde of fayth, wherewith ye maye be able to quen-  
 che all the fyre dartes of the wycked, that ye maye  
 be able to resyste in the euyl daye of tetryng, and  
 namely at the owre of deeth.

**U**nder therfore thou haue godes promyses i thyne  
 herte, & that thou byleue them without mauerynge  
 and when tetryng cometh, & the deuyll layeth

the

that the spirit  
 is given vs  
 to show faith  
 in christes blood  
 red from blood  
 chapter and  
 Ephe. i. 11.

wycked manon.

To. iiii.

the lawe and thy dedes agaynste the, answer hym  
with the promyses and turne to god, & confesse thy  
selfe to hym and say it is euen so, or els how coude  
he be mercyfull: but remembre that he is the god of  
mercy and of trouthe, & can not but fulfill his pro-  
myces. Also remembre that his sonnes blode is stron-  
ger then all the synnes and wyckednes of the hole  
worlde, and therewith quyet thy selfe, and therunto  
compte thy selfe and blesse thy selfe in all tempta-  
cyon (namely at þe houre of deth) with þe holy candle.  
Or els perswecte thou thoughe thou hast a thou-  
sand holy candels about the, a hondred tonne of  
holy water, a cheppfull of pardons, a cloth sacke full  
of freres cotes, and all þe ceremonies in the world  
and all the good workes, discretynages and mercytes  
of all the men in the world, be they or were they ne-  
uer so holy. Godes worde onely lasteth for euer, &  
that whiche he hath sworne doth abyde, when all o-  
ther thynges perswete. So longe as thou syndest  
any consent in thyne herte vnto the lawe of god, þe  
it is ryghtous and good, and also dyspleasure that  
þe canst not fulfill it, despayre not, neyther doubte,  
but that godes spyte is in the, and that thou arte  
chosen for Chyestes sake, to the enherytaunce of e-  
ternall lyfe.

And agayne Ro. iiii. we suppose that a man is iu-  
stified throughe fayth without the dedes of þe law.  
And lykewyse Ro. iiii. we saye that fayth was reke-  
ned to Abraham for ryghtousnes. Itē Ro. v. sayng  
þe we are iustified throughe faythe, we are at prync-  
ciple with god. Itē Ro. x. with the herte doth a man be-  
leue, to be made rightous: Itē Galat. iii. Receyued  
B. iiii. of the

**The parable of the**  
pe the spyte by the dedes of the lawe. or by herpunge  
of the saythe. Both he which mynystreth the spyte  
vnto you and worketh myracles amonge you do it  
of þ dedes of the lawe or by herpunge of sayth. Euen  
as Abraham bylenced god and it was rekened hym  
for ryghtousnes. Understande therfore (sayth he) þ  
the chyldren of saythe are the chyldren of Abraham  
For the scrpyture saue before that god wolde iustify  
the hethen or gentyles by sayth, and shewed be  
fore glad tidinges vnto Abraham. in thy seide that  
all nacjons be blessed, wherfore they which are of  
sayth are blessed, þ is to wete made ryghtous with  
rightous Abraham. for as many as are of þ dedes of  
the lawe are vnder curse. for it is wyte (sayth he)  
curled is every man þ cōtinueth not in al thynges  
which are wyte in þ boke of þ lawe to fulfyll them.

Item Gala. ii. where he resisted Peter in the face  
he sayth, we whiche are Jewes by nacion and not syn  
ners of the gentyles, know that a man is not iustify  
ed by the dedes of the law, but by the sayth of Je  
sus Chyriste, and haue therfore bylenced on Jesus  
Chyriste, that we myghte be iustified by the sayth  
of Chyriste, and not by the dedes of the lawe: for by  
the dedes of the lawe shall no fleche be iustified.

Item in the same place he saythe, to wchynge that I  
nowe lyue I lyue in the saythe of the sone of god,  
whiche loued me and gaue hym selfe for me, I des  
pyse not þ grace of god. for yf ryghtousnes come  
by the lawe, then is Chyriste deed in vayne. And of  
suche lyke ensamples are all the epytles of Paule  
ful. Marke howe Paule laboureth with hym selfe to  
expresse the exceeding mysterpes of saythe in the e  
pytles



wycked māmon.

To. liii

pyssle to the Epheſians, & in the epyſtle to the Col  
loſſians. Of theſe and many ſuche lyke textes are  
we ſure that the forgyuens of ſynnes and iuſt p  
enge is appropriate vnto fayth onely without the  
addynge to of workes.

Take for the alſo the lykeneſſe that chryſt maketh  
Mathe. ii. A good tree bringeth forth good frute.  
And a bad tree bringeth forth bad frute. There ſeemeth  
thou that the frut maketh not the tree good, but the  
tree the frute, and that the tree muſt afore hande be  
good or be made good: ere it can bringe forth good  
frute. As he alſo ſayth Mathe. xii. eyther maketh  
the tree good and his frut good alſo, eyther make the  
tree bad and his frute bad alſo. Howe can ye ſpeake  
wel whyle ye pour ſelues are euill. So lykewyſe  
this trewe and nothyng moze trewe that aman be  
fore al good workes muſt be fiſt good, and that  
it is impoſſible that workes ſhuld make hym good,  
yf he were not good before, ere he do good workes.  
For this is Chryſtes pyncciple & (as we ſaye) a gene  
ral rule. How can ye ſpeake wel, whyle ye are euill.  
So lykewyſe how can ye do good, whyle ye are euill.

This is therfore a plapne and a ſure conſuſion  
not to be doubted of, that there muſt be ſpyte in the  
herte of aman before he do any good worke great  
ter and a pꝛecyouser thyng then all the good wor  
kes in the worlde to reconſyle hym to god, to bringe  
the loue & fauoure of god to hym, to make hym loue  
god agayne, to make hym ryghte and good in  
ſyght of god, to do awaye his ſynne, to deliuer hym  
and loſe hym out of that captiuite wherein he was  
conceyued and boꝛne, i which he coude neyther loue  
god.

**T**he parable of the  
god neyther the wyl of god. Or elles howe can he  
worke any good worke & shulde please god yf there  
were not some supernaturall goodnes in him giue  
of god frely, wherof that good worke must sprynge  
euen as a lycke man muste fyrste be healed or made  
whole, ere he can do the dedes of a whole man, and  
as the blynde man muste fyrste haue lyghte gyuen  
him ere he can see, & he that hathe his fete in fetters  
gyues, or stockes, muste fyrste be losed or he can goo,  
walke, or ronne, and euen as they whiche thou re-  
dest of in the gospel that they were possessed of the  
deuyls, coude not laude god tyll & deuyls were cast  
out. That precious thyng whiche must be in &  
herte or a man can worke any good worke is & wor-  
de of god, whiche in the gospel preacheth, profereth,  
and byngeth vnto al that repent and beleue, the fa-  
uour of god in Chryste. whosoever hereth the word  
and beleueth it, the same is thereby ryghteousnes, &  
therby is giuen him the spyrte of god, whiche ledeth  
hym vnto al that is the wyl of god, & is losed from  
the captiuitie and bondage of the deuyl, & his hert  
is fre to loue god, and hathe luste to do the wyl of  
god. Therfore it is called the worde of lpe, & worde  
of grace, the worde of helthe, the worde of redemp-  
cion, the worde of forgynenes, & the worde of peace  
he & hereth it not or beleueth it not, can by no mea-  
nes be made rightouse befoze god. This cofirmeth  
Peter in the .xv. of the actes, sayeng & god through  
fayth dothe purghe the hertes. For of what nature  
soeuer the worde of god is, of the same nature must  
the hertes be whiche beleue thereon and cleue ther-  
vnto. Nowe is the worde luyng, pure, ryghtonse  
& trewe,

& frewe, and euen so maketh it the hertes of them that beleue thereon.

**I**f it be sayd that Paule (when he sayth in the .iii. to the Romayns, no fleshe shall be or can be iustified by the dedes of the lawe) meaneth it of þe ceremonies or sacrifices, it is a lye verely. For it foloweth immediatly, by the lawe cometh þe knowlage of synne. Nowe are they not the ceremonies þe bitter synne, but the lawe of commaundementes. In þe .iii. (he sayth) the lawe causethe wraethe, whiche can not be vnderstand of the ceremonies for they were gyuen to reconsyle the people to god agayne after they had synned. If (as they saye) the ceremonies whiche were gyuen to purge synne & to reconsyle, iustifye not neyther blesse, but tempozallye, moche moze the lawe of commaundementes iustifyeth not. For that whiche proueth a man sycke healeth hym not, neyther doth the cause of wraethe bynge to fauour, neyther can that which dampneth saue a mā. When the mother commaundeth her chylde, but euen to rocke the cradell, it grudgeth, the commaundement doth but bitter the popson that lay hyd, and setteth hym at bate wth his mother, and maketh hym beleue she loueth hym not.

These commaundementes also (thou shalt not coupt e thy neyghbours house, thou shalt not lust, desyre, or wythe after thy neyghbours wyfe, seruaūt, mayde, ore, or asse, or what soeuer Bertayneth vnta thy neyghbour) gyue me not powze so to do, but bitter the popson that is in me and damne me, bycause I can not so do, and proue that god is wraath with me, seyng that his wyll and myne are so contrary.

Et.

Therefore



### The parable of the

Therefore sayth Paule Gal. iii. If ther had ben gū uen ſuche a lawe that coude haue gūuen lyfe, then no doubtte ryghtouſenes had come by the lawe, but the ſcripture conclude all vnder ſynne (ſayth he) & the promyſe myght be gūuen vnto them & byleue throughe the ſaythe that is in Jeſus chryſte.

The promyſes when they are byleued, are they & iuſtified, for they byynge the ſpyrite which loſeth & herte, gūueth luſt to the lawe, and certifyeth vs of the good wyll of god vnto vs warde. Yf we ſubmyt our ſelues vnto god and deſyre hym to heale vs, he wyll do it and wyll in the meane tyme (bycauſe of the conſent of the herte vnto the lawe) count vs for full hole, and wyl no moze hate vs, but pytie vs, che ryſſhe vs, be tender harted to vs, and loue vs as he doth Chryſt hym ſelfe. Chryſt is our redeimer, ſauy-  
our, peace, attonement, and ſatysfaccyon, & hath made amendes or ſatysfaccyon to god warde for all the ſynne whiche they that repent (conſentynge to & lawe, and beleuyng the promyſes) do haue done or ſhall do. So that yf throughe fragyltye we fall a thouſand tymes in a day, yet yf we do repēt agayne we haue alway mercy layde vp for vs in ſtoze in Jeſus Chryſte our lord.



What ſhal we ſaye thē to thoſe ſcriptures which go ſo ſore vpon good workes As we rede Ma. xxb. I was an hōgred & ye gaue me meate. &c. & ſuch lyke which al ſounde as though we ſhuld be iuſtified and accepted vnto the fauour of god in Chryſt throughe good workes. This wyſe anſwere J. Ma. p. there are which when they here dē rede of ſayth,  
at tounce

at tonce they consente therunto and haue a certayne  
ymagynacyon or oppnyon of the faythe, as when a  
man telleth a story or a thyng done in a straunge  
lande, that pertaineth not to them at all, which yet  
they byleue & tel as a trewe thyng. And this yma-  
gynacyon or oppnyon they call faythe. They thynke  
no further than that faith is a thyng whiche stan-  
deth in thei owne powre to haue, as to do other na-  
tural workes which men work: but they fele no ma-  
ner working of the spyrite neyther the terribile sen-  
tence of the law, the fercfull iudgementes of god, &  
horrible dampnacyon and captiuyte vnder satan.  
Wherefore as sone as they haue this opinyon or yma-  
gynacyon in thei hertes, that sayth, verily this doc-  
trine semeth trewe, & byleue it is euen so. Thei thei  
thynke that the right faith is there. But afterward  
when they fele in them selues, and also se in other  
there is none alteraciō, and that the workes folow  
not but that they are all togyther enen as before, &  
abide in thei olde estate: thei thinke they that faith  
is not suffycient, but that it muste be some greater  
thyng then faythe that shulde iustifye a man.

So faule they awaye from faythe agayne, & crye  
sayenge fayth only iustifyeth not a man, & maketh  
hym acceptable to god. yf thou aske thei wherfore,  
they answer, se howe many there are that byleue &  
yet do no more then they did before: These are they  
which Judas in his eppistle calleth dreamers which  
deceiue them selues with thei owne fantasies. For  
what other thyng is thei ymagynacyon whiche  
they call faythe, then a dreamyng of faythe, and an  
oppnyon of thei owne ymagynacyon wrought w

The parable of the  
out the grace of god: These must nedes be worse at  
the latter ende then at the beginning. These are the  
olde vesselles that rent when newe wine is powred  
in to them. Mat. ix. that is. they here godes worde  
but holde it not, and therefore were worse then they  
were before. But the ryght spryngeth not of mannes  
fantasy neither is it in any manes powre to obtayne  
it, but is all togyther the pure gifte of god powred  
in to vs frely without al maner doynge of vs, with  
out deseruynge and merytes, yea & without loking  
for of vs. And is) as saith Paule in the seconde to the  
Ephesians) euen godes gifte and grace purchased  
throughe Chryste. Therefore is it myghty in opera-  
cyon, full of vertue and euer workynge, which also  
reneweth a man, & beginneth hym a freche, altereth  
hym, chaungeth hym, and turneth hym all togyther  
into a newe nature and conuersacyon, so that a man  
feleth his herte al togyther altered and chaunged &  
ferre otherwyle dysposed then before, & hath powre  
to loue that whiche before he coulde not but hate, &  
delyteth in that whiche before he abhorred, and ha-  
teth that which before he coulde not but loue. And  
it setteth the soule at libertie and maketh her fre to  
folowe the wyll of god, and dothe to the soule euen  
as helth doth vnto the body, after that a man is pi-  
ned and wasted away with a longe lokynge disease  
The legges can not beate hym, he can not lifte vp  
his handes to helpe hym selfe, his taste is corrupt,  
suger is bitter in his mouth, his stomake abhorreth  
longynge after synners cause & chaffe, at whiche a  
whole stomake is redy to cast his gorge. when helth  
cometh she chaungeth & altereth hym clene, giueth  
hym



hym strength in all his meynes and lust to do of his owne accorde that whiche befoze he coulde not do, neyther coulde suffre that any man exhorted hym to do, and haue nowe luste in other thynges, and his meynes are fre and at lyberte and haue powre to do of theyr owne accorde all thynges which belonge to an whole man to do which afoze they had no powre to do, but were in captiuite & bondage. So lyke- wise in all thyng doth ryght saythe to the soule.

The spyrite of god accompanieth saythe, & byn- geth with her lyght wherwith a mā beholdeth hym selfe in þe law of god, & seeth his myserable bondage and captiuite, & humbleth him selfe, and abhorreth hym selfe. The byngeth godes promyses of all good thynges in Chyste, god worketh whit his worde, & in his worde, & as his worde is preached, saythe wo- teth her selfe in the hertes of the elect, and as faith entereth and the word of god is beleued, the powre of god loseth the herte from the captiuite & bondage vnder synne, and knytteth & coupleth him to god, and to the wil of god, altereth him and chaungeth hym clene, sacryoneth & forgoeth hym a newe, giveth him powre to loue and to do that which befoze was vnpossible for him either to loue or do, and turneth hym into a newe nature, so þe he loneth that whiche he befoze hated, and hateth that which he befoze lo- ued, & is clene altered and chaunged, and contrarie despoiled, and is knytte & coupled fast to godes wil and naturally byngeth forth good workes, that is to saye, that which god comaundeth to do, and not thynges of his owne ymagynacyon. And that doth he of his owne accorde as a tre bringeth forth frute

13. The parable of the  
of her owne accorde. And as thou nedest not to bid  
a tree to brynge forth the fruite, so is there no lawe put  
vnto hym & byleueth & is iustified throughte faythe  
(as saythe Paule in the fyrst ppyble to Timothe the  
fyrste chapyter) Forther is it nedefull. For the lawe  
of god is wyrtten and grauen in his herte, & his ple-  
sure is therein. And as without comaundement but  
euen of his owne nature, he eateth, drynkeheth, seeth,  
hereth, talketh, & goeth, euen so of his owne nature,  
with out coaccyon or compulsyon of the lawe, bryn-  
geth he forth the good workes. And as a whole man  
when he is a thurst, taryeth but for drinke, and when  
he hongreth abyeth but for meate, and then dryn-  
keheth and eateth naturally: euen so is the faythfull  
euer a thurst and an hungred after the wyl of god  
and taryeth but for occasyon. And when so euer an  
occasyon is gyuen he worketh naturally the wyl of  
god: for this blessing is gyuen to all them & trust  
in chrystes blode, that they trust and hongre to do  
goddes wyl. He that hath not this fayth, is but an  
vnproffitable babler of fayth and workes, and wote-  
teth nother what he abyeth nor what he meaneth,  
or whereunto his wordes ptaune. For he feleth not  
the powre of the fayth nor workynge of the spyrte  
in his herte but enterpreteth the scrpyture whiche  
speke of fayth & workes after his owne blynde rea-  
son and folysse fantasies and not of any feelinge &  
he hath in his herte: as a man reherceth a tale of an  
other mānes mouth and wotech not whether it be  
so or no as he sayth, nor hath any expedyence of the  
thyng selfe. Now dothe the scrpyture ascribe both  
faythe and workes, not to vs but to god onely, to  
whome



wycked manion.

To. v.iii.

whome they belonge onely, and to whome they are appropriate, whose gyfte they are, and the propre worke of his spyrite.

Is it not a frowarde & a peruerse blyndnes: they teache howe a mā can do nothyng of his owne selfe and yet presumtuously take vpon them the greatest & hyghest worke of god, euē to make fayth in them selues of theiꝝ owne powre, and of theiꝝ owne false ymagynacion and thoughtes. Therfore I saie, we must despire of our selues & praye god (as christes apostles dyd) to gyue vs faythe, & to encrease our faythe. when we haue that. we nede no other thyng more. For he bringeth the spyrite with her, and he not onely teacheth vs al thinges, but workes them also myghtely in vs and caryeth vs through aduer syte, persecution, deth, and hel, vnto heuen and euerlastinge lyfe.

**M**ake dyligently therfore seinge we are come to answere. The scripture because of such veylers and fapned faithes sake, blyeth such manner of spekynges of workes, not that a man shulde therby be made good to godwarde oꝝ iustified, but to declare vnto other, and to take of other the dyffERENCE bwtwene false fapned faythe and right fayth. For where ryght fayth is, there byngeth she forth the good workes, yf there folow not good workes it is no doubtte but a dreame & an opiniō oꝝ fapned faith wherfore loke as þe frute maketh not the tre good, but declareth and testifieth outwardli that the tree is good (as Chryst saithe) every tree is knowne by his frute: even so shall ye knowe the ryght fayth by her frute.

C.iii.

Take



### The parable of the

Take for an ensample Mary that annoynted  
Christes feete. Luke. vii. When Simon which had  
Christe to his house had condemned her, Christ de-  
fended hyr & iustified her sayenge. Simon I haue  
a certayne thyng to say vnto þ. And he sayde mas-  
ter saye on. There was a certayne lender whiche  
had two detters, þ one ought fyue hundred pence,  
& the other fyfty. When they had nothyng to pay  
he forgave bothe. Which of them tell me, wyl leue  
hym most? Symon answered and sayde: I suppose  
that he to whome he forgave most. And he sayde to  
hym, thou hast truly iudged. And he tourned hym  
to the woman, and sayde vnto Symon, seest þ this  
woman? I entered into thyne house, and thou ga-  
uest me no water to my fete, but she hath washed  
my fete with teares, and wyped them with þ heres  
of her hced. Thou gauest me no kysse, but she spys  
the tyme I came in, hath not ceased to kisse my fete  
My heed with oyle (whiche is but a vyle thyng)  
thou hast not annoynted. And she hath annoynted  
my feete with costely and precyous opntementes.  
Wherfoze I saye vnto the, many synnes are forgy-  
uen her for she loueth muche. To whome lesse is for-  
gyuen, þ same dothe loue lesse. &c. Hereby se we that  
dedes and workes are but outward sygnes of the  
inwarde grace of þ bounteous and plenteous mer-  
cy of god frely receyued without all merites of de-  
des, yea & befoze al dedes. Christ teacheth to know  
the inwarde faythe and loue, by þ outward dedes.  
Dedes are the frutes of loue, and loue is the frute  
of fayth. Loue and also the dedes are great or smal  
accoordinge to the proporcion of faythe. Where  
faythe

wycked māmon.

Jo. ix.

faith is myghty and stronge, there is loue feruent  
and dedes plētuous, and done with excedynge me-  
kenes. Where faith is weake, there is loue colde  
and þ dedes fewe and seldome as flowres and blo-  
somes in wynter. Symon beleued and had faith  
yet but weakely, and accordinge to the proporcion  
of his faith loued coldely, and had dedes thereafter:  
he had Chryst vnto a symple and a bare feast onely  
and receyued hym not with any great humanitye,  
But Mary had a stronge faith, and therfore bur-  
nyng loue, and notable dedes done with exceding  
profounde and depe mekenes. On the one syde she  
sawe herselfe clerely in þ lawe, bothe in what daun-  
ger she was in, and her cruell bōdage vnder synne,  
her horryble damnacyon and also the ferefull sen-  
tence and iudgement of god vpon synners. On the  
oother syde she herde the gospel of Chryst preached  
and in the promyses she sawe with egles eyes the  
excedynge abundaunte mercy of god, that passeth  
all vtterance of speche, which is set forth in chryst  
for all meke synners. Whiche knowlageth theyr syn-  
nes. And she beleued the worde of god myghtylye  
and glozfyed god ouer his mercy and truthe, and  
beyng overcome, and ouerwhelmed with the vn-  
speakeable yea and incomprehenyble abondaunte  
tyches of the kindnes of god, dyd enflame and bur-  
n in loue, yea was so swolne in loue that she coude  
nor abyde nor holde, but muste breke out, and was  
so dyonke in loue that she regarded no thyng, but  
euen to vtter the feruent and burnyng loue of her  
herte onely. She had no respect to her selfe, though  
she was neuer so great & notable a synner, neyther  
to the:

**T**he parable of the  
to the curpouse pporcysse of the phariseyes which  
euer dysdaine weke synners, neyther the costlines  
of her oymmet, but with all humblenes dyd runne  
vnto his fete. Washed them with the teres of her  
eyes, and wyped them with the heeres of her heed,  
and anoynted them with her precyous oymment,  
yea & wolde no doubte haue runne in to the ground  
vnder his fete to haue vttered her loue toward him  
yea wolde haue descended downe in to hel, yf it had  
ben possible. Euen as Paule in the nepnth Chapp-  
tre of his epystle to the Romaynes was dꝛonke in  
loue and ouerwhelmed with the plentuousnes of  
the insynpte mercy of god (whiche he had receyued  
in Chyrste vnsoughte foze) wysshed hym selfe da-  
mynded from Chyrste and dampned, to saue the  
Jewes, yf it myghte haue bene. for as a man selet  
god in hym selfe, so is he to his neyghboure.

**M**arke an other thyng also. We for the moste  
parte bycause of our gossnes, in al our knowlage  
procede from that whiche is last and hyndmost vnto  
that whiche is fyrste, begynnynge at the latter  
ende, dysputynge and makynge our argumentees  
backwarde. We begyne at the effecte and worke  
and procede vnto the naturall cause. As bycause of  
an ensample we fynde se the mone berke, and then  
serche the cause, and fynde that the puttyng of the  
erthe bytwene the sonne and the mone is the natu-  
rall cause of the derkenes, and that the erthe stop-  
peth the lyghte. Then dyspute we backwarde say-  
enge, the mone is derkened, therfoze is the erthe dy-  
rectly bytwene the sonne and the mone. Nowe yet  
is not the derkenes of the mone the naturall cause  
that



wycked māmon.

To. ix.

that the erthe is bytwene the sonne and the mone;  
but the effecte therof and cause declaratyue, Decla-  
rynge and ledynge vs vnto the knowlage, howe  
that the erthe is bytwene the sonne and the mone dy-  
rectlyue and causeth the derkenes, stoppyng the  
lyght of the sonne from the mone. And contrary wise  
the beyng of the erthe directlyue bytwene the sonne  
and the mone is the naturall cause of the derkenes.  
Lyke wyle he hathe a sone, therfore is he a father,  
and yet the sone is not the cause of the father, but  
contrary wyle. Not withstandinge the sone is the  
cause declaratyue, wherby we knowe that the other  
is a father. After the same maner here many synnes  
are forgyuen her, for she loueth moche, thou mayste  
not vnderstande by the worde for, that loue is natu-  
rall cause of the forgyuynge of synnes, but decla-  
reth it onely, and contrary wyle the forgyuenes of  
synnes is the naturall cause of loue.

**T**he workes declare loue. And loue declareth  
that there is some benefyte and kyndnes she woe or  
elles wolde there be no loue. Why worketh one and  
an other not? Or one more than an other? Bycause  
that one loueth and the other not, or that the one lo-  
ueth more then the other. Why loueth one and an  
other not, or one more then an other? Bycause that  
one feleth the excedynge kyndnes of God in his  
herte and an other not, or that one feleth yt more  
than an other. Scripture speaketh after the moste  
grosseste maner. Be dyligent therfore that thou be  
not deceyued with curyousenes. For menne of no  
small reputacion haue bene deceyued wiche theyr  
owne sophistrye.

Heb.

Th parable of the

**H**ereby now seest thou, that there is great difference betwene byenge ryghtouse and good in a mannes selfe, and declarynge and utterynge ryghteousnes and goddnes. The saythe onely maketh a man safe, good ryghtouse and the frende of god, yea and the sone and the ayre of god and of all his goodnes, and possesseth vs with the spyryte of god. The worke declareth the selfe saythe and goodnes. Nowe vseth the scripture the cōmune maner of speakynge, and the very same that is amōge the people. As when a father sayth to his childe, go and be lounge, mercyfull and good, to suche oꝝ suche a poze man, he byddeth hym not therewith to be made mercyfull kynde and good: but to testyfy and declare the goodnes that is in hym all redy, with the outward dede, that it maye bryke out of the profite of other, and that other may fele it which haue nede therof.

After the same maner shalte thou enterpryse the scriptures whiche make mencyon of workes: that god therby wyl that we shewe forth that goodnes which we haue receyued by saythe, and let it bryke forth and come to the profite of other, that the false sayth may be knowen, and weded out by the rotes. For god gyueth no man his grace that he shulde let it lye styll and do no good withall: but that he shuld encrease it & multiplie it with lendynge it to other & with openly declarynge of it in the outward workes, prouoke & drawe other to god. As chryst sayth in Mathew 5 fyfte chappter let your lycht so shyne in the syghte of man that they maye se your good workes, & gloryfy your father whiche is in heuen.

O: elles

Ouelles were it as a trasure dygged in the groun-  
 and hvd wylsome, in whiche what profyte is there.  
 Howeuer therwith the goodnes, fauoure, & gyl-  
 tes of god which are in the, not onely shall be know-  
 en vnto other, but also vnto thine owne selfe, and þ  
 shalbe sure that thy fapth is right, and that þ trew  
 spryte of god is in the, and that thou art called and  
 chosen of god vnto eternal lyfe, and losed from the  
 bondes of Sathan whole captiue thou wast, as Pe-  
 ter exhorte in the first of his secōde epistle, throu-  
 ghe good woꝝkes to make our callynge & eleccion  
 (wherwith we are called & chosen of god) sure. For  
 howe dare a man presume to thynke that his faith  
 is right, and that goddes fauour is on him, & that  
 goddes spryte is in hym (when he seleth not the woꝝ-  
 king of the spryte, neyther hym selfe despoled to a  
 ny godly thyng. Thou canst neuer know or be sure  
 of thy fapthe, but by the woꝝkes, yf woꝝkes folowe  
 not yea and that of loue, without loking after any  
 rewarde, thou mayst be sure that thy fapth is but a  
 dreame and not right, and euē the same that James  
 called in his epistle. ii. Chapitre deed faith and not  
 iustifyenge.

Abrahā throughe woꝝkes Genesis. xxi. was sure  
 of his fapth to be ryghte, and that the trew fere of  
 god was in hym, when we had offered his sone (as  
 the scripture saythe) Nowe knowe I that thou fea-  
 rest god that is to saie. Nowe is it open and many  
 fest that þ fearest god, in asmuiche as thou hast not  
 spared thy onely sone to my sake.

**S**o nowe by this abyde sure and faste that a  
 mā inwardly in the herte and before god is  
 ryghtouse.



**The parable of the.**

ryghteous and good throughe saythe onely before all woꝝkes. Notwithstandynge yet outwardly and openly before þe people, yea and before hym selfe, is he rightous throughe the woꝝke, that is, he knoweth and is sure throughe the outward woꝝke that he is a trewe beleuer and in the fauour of god and ryghtous and good throughe þe mercy of god that thou mayst call the one an open and an outward ryghtousnes, & the other an inward ryghtousnes, of the herte (so yet) that thou vnderstande by the outward ryghtousnes none other thyng save the frute that foloweth, and a declarynge of þe inward iustifenge and ryghtousnes of the herte, and not that it maketh a mā ryghtous before god, but that he must fyrst be ryghtous before him in þe herte. Euen as thou mayst call the frute of the tre, the outward goodnes of the tre, whiche foloweth & vctereth the inward naturall goodnes of þe tree

This meneth James i his epystle where he sayth saythe without woꝝkes is deyd, that is, yf woꝝkes folowe not, is a sure and an euident sygne þe there is no sayth in the herte, but a deed ymagynacyon & dyeme whiche they falsely call saythe.

Of the same wyse is this sayenge of Chyſte to be vnderstande. Make you frendes of the vnrighouse māmon that is shewe your sayth openly and what ye are within in the herte, with ourwarde gyfynge and bestowynge your goodes on the poore, that ye maye obtayne frendes, that is, that þe poore on whome thou haste shewed mercy may at þe daye of iudgemente testyfy and wytnesse of thy good woꝝkes. That thy saythe, & what thou werst wthin in the

wycked māmon.

To. xii.

In þe hert before god may there apere by thy frutes  
openly vnto all mē. for vnto the ryght byleupinge  
shall all thynges be comfortable and vnto consola-  
tion, at that tertyble daye. And contrary wyle vnto  
the vnbaleupinge, all thynges shall be vnto despera-  
cyon, and confusyon, and euery man shall be iudged  
openly and outwardly in the p̄sens of all men, a-  
cor̄dyng to theyr dedes and workes. So that not  
withouth a cause thou mayste call them thy frendes,  
whiche testyfy at that day of the that thou lyuedest  
as a trewe and a ryght chrysten man, and folowedst  
þe stepes of chryst in shewyng mercy, as no doubt  
he dothe whiche sealeth god mercifully in his herte.  
And by the worde is the saythe known, that it  
was ryght and p̄fytte. for the outwarde workes  
cannauer please god nor make frende, excepte they  
sprynge of fayth. for as moch as Chryste hym selfe  
saith, in the. vi. and. vii. Chaptyre dysalloweth and  
casteth awaye the workes of þe pharisees: yē p̄fesse  
spenge and workyng of myracles and castyng out  
of deuyls, whiche we counte and esteeme for very ex-  
cellēt vertues. yet make they no frendes with theyr  
workes, whyle theyr hertes are false and vnpure &  
theyr epen double. Nowe without fayth is no bette  
trewe or eye syng: so that we are compelled to cō-  
fesse that the workes make not a man ryghtouse or  
good but that the herte must fyrst be ryghtouse and  
good or any good worke procedeth thence.

**S**ecundarily all good workes must be done  
free with a synge epe, without respecte of  
any thyng, and that no p̄ofyte be soughte  
therby.

That

**The parable of the.**

That commaundeth Chyſte, where he ſayth Mat.  
x. ſce haue ye receyued, ſce gyue agayne. For loke as  
Chyſte w<sup>th</sup> al his woꝝkes dyd not deſerue heuen<sup>for</sup>  
that was his all redy, but dyd vs ſeruyſe therw<sup>th</sup>,  
and neyther loked noꝝ ſought his owne proſypte, but  
our proſypte, and the honour of god the father onely  
Eue ſo we w<sup>th</sup> al our woꝝkes may not ſeke our owne  
proſypte, neyther in this woꝝld noꝝ in heuē, but muſt  
and ought frely to woꝝke to honour god w<sup>th</sup> all,  
and with all maner reſpecte, ſeke our neyghbours  
proſypte and do him ſeruyſe. That meaneth Paule  
Philip. ii. ſayenge. Be mynded as chyſt was which  
beyuge in the ſhappe of god, equal vnto god & cuen  
bery god, layd that a parte, that is to ſaye, hydd it  
and toke on hym the ſourme & ſaſcyon of a ſeruaūt.  
That is, as concetnyng him ſelfe he had ynoughe,  
that he was ful, and had all plentuousnes of ꝑ god-  
hed, and in all his woꝝkes ſoughte our proſypte and  
by came our ſeruaunt,

The cauſe is. For aſmothe as fayth iuſtyfieth and  
putteth a wape ſynue in the ſighte of god, byngeth  
lyfe, helthe, and the fauoure of god, maketh vs the  
heyrtes of god, powzeth the ſpyryte of god in to our  
ſoules, & fylleth vs with all godly fulnes in chyſt,  
it were to great a ſhame, rebuke, and wꝝong vnto ꝑ  
faythe, yea to Chyſtes blode, yf a man wolde woꝝke  
any thyng to purchaſe that wherwith fayth hath  
endued hym alredy, and god, hath giuen him frely  
Euen as chyſt had done rebuke & ſhame vnto him  
ſelfe, yf he wold haue done good woꝝkes & wꝝought  
to haue ben made therby godes ſone and heyre ouer  
all, which thyng he was alredy. Now dothe fayth  
make



wycked mammon.

Jo. vi.

make vs the sones of chyldren of god. Johan. i. he gauee them myght or power to be the sones of god, in þe they beleued on his name. If we be sones, so are we also heyyes. Ro. viii. and Gala. iii. How can or ought we the to worke, for to purchale þe enherp taunce wall, wherof we are heyyes all redy by fapth.

What shall we saye then to those scryptures whiche sounde as though a man shulde do good workes and lyue well for heuens sake or eternall rewarde? As these are, make you frendes of the vn-cyghthouse mammon. And Mat. vi. Gather you treasure togyther in heuen, Also Mat. xix. If þe wylle entre into lyfe kepe the comaundementes & suche lyke. This say I, that they which vnderstande not neyther sele in theyr hertes what fapthe meaneth, talke and thynke of the rewarde even as they do, of the worke, neyther suppose they that a man oughte to worke but in a respecte to the rewarde. For they ymagen that it is in the kyngdome of Chyrist as it is in þe worlde amonge men, that they must deserue heue w theyr good workes. Howbeit theyr thoughtes are but dremes and false ymagynacions. Of these men speaketh Malachyas Chap. i. who is it amonge you that shutteth a doore for my pleasure for nought? is, without respecte of rewarde. These are seruantes that seke gaynes and vauntoge, hye lynges and day labozers whiche her on erthe receyue theyr rewardes, as the phariseyes w theyr prayes, and fastynges. Math. v.

But on this wyse gothe it with heue, with euerlastyng lyfe & eternall rewarde, lyke wyse as good workes naturally folowe fapth (as it is aboue re-

D. i.

berled

**The parable of the**

tyered) so that thou nedest not to comaunde a trewe  
by leuer to worke or to compell hym with any lawe,  
for it is vnpossyble that he shulde not worke, he tar-  
peth but for an occasyō, he is euer dysposed of him-  
selfe, thou nedest but to put hym in remembraunce  
and that to knowe the false saythe from the trewe.  
Euen so naturally dothe eternall lyfe folowe sayth  
and good lyuynge, without sekynge for, and is im-  
possyble that it shulde not come, though no man  
thoughte thereon. yet is it reherced in the scripture  
alleged and promysed to knowe the dyfference be-  
twene a false byleuer and a trewe byleuer, and that  
euery man may know what foloweth good lyuynge  
naturally and of it selfe without takynge thoughte  
for it.

Take a grosse ensample. Hell that is euer a synge  
derhe is thretened vnto synners and yet folowethe  
it synne naturally without sekynge for. for no mā  
doth euill to be dampned therfore, but had leuer a-  
uoyde it. yet there the one foloweth the other natu-  
rally, and though no man coulde or warned hym  
of it, yet shulde the synner fynde it, and fele it. Ne-  
uerthelesse it is therfore thretened that men maye  
knowe what foloweth euill lyuynge. Now then as  
after euill liuynge foloweth his rewarde vnsought  
for, eue so after good liuynge foloweth his rewarde  
naturally vnsought for, or vntought vpon. Euen  
as thou drynkest wyne, be it good or bad, the taste  
foloweth of it selfe, though thou therfore drynke it  
not. yet testifyeth the scripture, and it is trewe, that  
we are by enherytaunce hayres of dampnacyon, &  
that or we be bozne we are vesselles of the wrath of  
god.

god and full of that popson whence naturallie all  
 synnes sprynge, & wherwith we can not but synne,  
 whiche thyng the dedes that folowe (when we be  
 holde our selues in the glasse of the lawe of god) do  
 declare and bette, kyll our cōscience and shewe vs  
 what we were and wylt not of it, and certyfeth vs  
 that we are heyes of dampnacyn. for yf we were  
 of god we shuld cleue to god and lust after the wyl  
 of god. But now we oure dedes compared to the law  
 declare the contrarie, and by our dedes we se our  
 selues, bothe what we be, & what our ende shall be.

So now thou seest that lyfe eternall & all good  
 thynges are promysed vnto fayth and byleue: so þe  
 that byleueth on Chyyste, shall be safe. Chyestes  
 blode hath purchased lyfe for vs and hath made  
 vs the heyres of god: so þe heuen cometh by Chyistes  
 blode. If thou woldest obtayne heuen with the me-  
 rytes & deseruynges of thyne owne workes, so dyd  
 dest thou wronge, yea and shamedest the blode of  
 Chyyste, and vnto the were chyyste deed in vayne.  
 Nowe is the trew byleuer heyre of god by Chyistes  
 deseruynges, yea in Chyyste was predestynate and  
 ordeined vnto eternall lyfe, before þe worlde began.  
 And when the Gospell is preached vnto vs we by-  
 leue the mercy of god, and in byleuynge we receiue  
 the spyryte of god, whiche is the earnest of eternall  
 life. and we are in eternall lyfe alredy. and fele al-  
 redy in our hertes þe sweetenes therof, and are ouer-  
 come with the kyndnes of god and Chyyste, & ther-  
 fore loue the wyl of god, and of loue are redy to  
 worke frely, and not to obtayne that whiche is gy-  
 uen vs frely and wherof we are heyes alredy.



### The parable of the

Nowe when Chryste sayth. Gather you frendes of  
bryghtous mammon, Gather you treasure to gy-  
ther in heuen and such like. Thou seest that the me-  
nyng and entent is none other but ~~that~~ thou shouldest  
do good, and so wyl it folowe of it selfe naturally,  
without sekinge and takynge of thought, that thou  
shalte fynde frendes and treasure in heuen and re-  
ceyue a rewarde. So let thyn eye be sengl, & loke  
vnto good lyuynge onely and take no thought for  
the rewarde: but be content. For as moche as thou  
knowest and arte sure that the rewarde & al thyng  
cōtained in goddes promyses folow good lyuynge  
naturally, and thy good workes do but testyfy  
onely, and certyfy the that the spyryte of god is in  
the, whome thou hast receyued in earnest of goddes  
truthe, and that thou art awre of al the goodnes of  
god, and that all good thynges are thynne all redy  
purchased by Chrystes blode and layde vp in store  
agaynste that daye when every man shall receyue  
accoording to his dedes, that is, accoordinge as his  
dedes declare and testyfy what he is or was. For  
they that loke vnto the rewarde, are slow, false, sut-  
tell, and crafty workers, and loue the rewarde more  
then the worke, yea hate the labour, yea hate god  
which cōmaundeth the labour, and are wery both  
of the cōmaundement and also of the cōmaunder,  
and worke with tedynousnes. But he that worketh  
of pure loue without sekynge of rewarde, worketh  
trewly.

Therby that not the sayntes, but god onely re-  
ceyuerh vs in to eternall tabernacles, is so playne  
and euident that it nedeth not to declare or proue  
it.

It. Howe shall the sayntes receyue vs in to heuen,  
when euery man hathe nede of hym selfe, that god  
only receyue hym to heuen, and euery man hathe  
seate for hym selfe: As it appereth by the fyue wyse  
byrgens Math. xxv. which wold not gyue of theyr  
oyle vnto the onwyse byrgens. And Peter sayth in  
the. iiii. of his fyrste eppistle that the ryghtouse is to  
dyfficultie saued. So seest thou that the sayenge of  
Chrysostome, make ye frendes & so forth, that they may  
receyue you in to euerlastyng tabernacles, partap  
neth not vnto the sayntes whiche are in heuen, but  
is spoken of the poore and nedy whiche are here pre  
sent with vs on erthe, as thought he shulde saye.

What byldest thou churches, foundest abbeyes, chaun  
tries, and colleges in the honoure of sayntes to my  
mother, saynt Peter, Paule, and sayntes that be  
deed to make of them thy frendes: They nede it not  
yea they are not thy frendes but the yis whiche ly  
ued then whē they dyd, of whom they were holpen.  
Thy frendes are the poore whiche are now in thy  
tyme and lyue with the, thy poore neybour whiche  
nede thy helpe and socour. Them make thy frendes  
with thy byrghtouse mammon, that they may te  
stifye of thy faythe, and thou may knowe and sele  
that thy saythe is ryght and not fayned.

**U**nto the seconde, suche receyuyng in to euer  
lastyng habytacions is not To be vnder  
stonde that men shal do it. For many to whom  
we shewe merycy and do good shall not come there,  
neyther skylleth it, so we mekely and lowyngely do  
our dutye, yea it is a sygne of stronge faythe, and  
feruent loue, yf we do well to the enyll, and studie

**The parable of the**  
to drawe them to chryste in all that lyeth in vs. But  
the poore gyue vs an occasiō to exercise our fayth  
and the dedes make vs fele our faythe and certyfy  
vs and make vs sure that we are safe, and are esca-  
ped and translated from deth vnto lyfe, and that we  
are deliuered and redemed from the captyvte and  
bondage of Satan, and brought in to the lybertye  
of the sunes of god, in that we fele luste & strength  
in our herte, to worke the wyll of god. And at that  
daye shall our dedes appere & comferte our hertes,  
wytnes our faythe and trust whiche we nowe haue  
in Chryste, whiche faythe shall then kepe vs from  
shame, as it is wryten. None that beleueth in hym  
shall be ashamed Rom. ix. So that good workes  
helpe our faythe, and make vs sure in our conscy-  
ences, and make vs fele the mercy of god. Not with  
standynge heuen, euerlastynge lyfe, toye eternall,  
fayth, the fauoure of god, the spyrte of god, luste &  
strength vnto the wyll of god, are gyuen vs frely,  
of the bounteous and plenteous ryches of god pur-  
chased by Chryste, without our deservynges, that  
no man shulde reioyse, but in the lord onely.

**I**f a furder vnderstandinge of this gospel  
maye here be made. iiii. questions. What mā-  
mon is, why it is called vncrighteous, & after what  
maner Chryste byddeth vs counterfette and folowe  
the vnluste and wycked steward whiche with his  
lordes damage prouyded for his owne profyte and  
bauntage, whiche thyng no doubt is vncryght-  
eous and synne.

Firste Mammon in an Ebrewe worde and syg-  
nifieth ryches or tempozoll goodes, and namely all  
superfluyte,



superfluyte, and al that is aboute necessarye and that  
whiche is requyred vnto our necessary vles wher-  
with a man may helpe an other, without vndoyng  
oz hurtynge hym selfe. For māmon in the Hebrew  
speche signyfeth a multitude oz abundaunce oz  
many. And therence cometh mahamon oz māmon  
abundaunce oz plenteousnes of goodes oz riches.

Secundarily, it is called vnryghtouse māmon,  
not bycause it is gotten vnryghtously oz with vsury  
For of vnryghtouse gotten goodes can no man do  
good woꝝkes, but oughte to restore them whome a-  
gaine. As it is said, psalms. lxi. I am a god that ha-  
teth offeringe that cometh of cobbetry. And Salo-  
p. x. lii. saith honour the lord of thine owne good.  
But therfore it is called vnryghtous, bicause it is  
vnryghtouse vse. As Paule speaketh vnto y Ephe-  
sians. v. howe that the daies are euill though that  
god hath made them, and they are a good woꝝke  
of goddes makinge. Howebeit they are yet called  
euill, bicause that euill men vse them amys, & much  
sunne, occasions of euill, perrell of soules are wꝝon-  
ghte in them. Euen so is riches called euill bicause  
that euill men bestowe it amysse and mysuse them.  
For where riches is there gothe it after the comuue  
prouerbe. He that hath money hath what hym  
listeth. And they cause fyghtynge, stelynge, leuenge  
awayte, lyenge, flatterynge, and all vnhappynges  
agaynst a mānes neyghboure. For all men holde  
on ryches pertye.

But singulerly before god is it called vnryghtou-  
se māmon, bycause it is not bestowed and myny-  
shed.

### The parable of the

strid vnto ourneighboures nede. For yf my neygh-  
boure nede and I gyue him not, neyther depecte ly-  
berally with him, of that which I haue: than with-  
holde I from him vnrighthously that which is his  
owne, For as muche as I am bounden to helpe him  
by the lawe of nature, whiche is, what soeuer thou  
woldest that a nother dyd to the that do thou also  
to hym. And Chyeste Mathe. v. Gyue to every mā  
that desizeth the. And Iohn in his firste pistle, yf a  
man haue this worldes good & se his brother nede,  
howe is the loue of god in hym? And this vnrigh-  
tousenes in our mānon se very fewe men. Bycause  
it is spyrituall, and in those goodes which are go-  
ten most truly and iustlye whiche begyle men. For  
they suppose they do no man wrong in keepng the  
in that they gotte them not with stelynge, robbynge  
oppressyon, and vsury, neyther hurte any man nowe  
with them.

Chydely many haue busped them selues in su-  
dyenge what oz who this vnrighthous stewart is,  
bycause that chyeste so prayseth hym. But shortly  
& playnely this is the answer. That Chyeste pray-  
seth not the vnrighthous stewart, neyther setteth  
him forth to vs to countersayte, bycause of his vn-  
righthousnes, but bycause of his wysdome onely in  
that he with vnrighthe so wysely prouided for hym-  
selfe. As I yf I wolde prouoke a nother to pray oz  
studye saie. The theues watche all nyghte to robbe  
and stele: why canst not thou watche to pray and to  
studye: Here prayse not I y these and murderer for  
theyr euill doyng, but for theyr wysdome, y they  
so wysely and dyligently wayte on theyr vnrigh-  
tousenes.

wycked mānon. **Jo. xviii.**

ousenes. Lykewyse when I save myse women tye  
them selues with golde and sylke to please theyr lo  
uers. What wylte not thou garnyche thy soule w  
faythe to please Chyste: here prayse I not whoze  
dome, but the dyligence whiche the whoze mysueth.

Of this wyse Paule also Rom. v. likeneth Adam  
and Chyste to gyther, sayenge that Adam was a  
fygure of Chyste. And yet of Adam haue we but  
pure synne, and of chyst grace only, whiche are out  
of measure contrarpe. But the synplicityde or lyke  
nes standeth in the originall byrthe, and not in the  
bertue and vice of the byrthe. So that as Adam is  
father of all synne, so is Chyste father of al ryght  
ousenes. And as all synners spryng of Adam. Cū  
so ryghtouse men and women spryng of Chyste.  
After the same maner is here the vntygthouse stewa  
rde an ensample vnto vs in his wysdome, & dylig  
ence onely, in that he prouyded so wysely for hym  
selfe, that we with ryghtousenes shulde be as dylig  
ente to prouyde for oure soules, as he w vntyght  
ousenes prouyded for his body.

Lykewyse mayst þe soyle all othei textes whiche  
sounde as though it were bytwene vs & god as it  
is in the worlde where the rewarde is moze loked  
vpon then the labour: yea where men hate the la  
boure and worke falsely with þe body, and not with  
the herte and no lenger than they are loked vpon. þ  
that the labour may appere outwarde only.

**W**hen Chyste saythe Mathe. v. Blessed are ye  
when they Rayle on you, and persecute you  
And save all maner euill sayenges agaynste  
you, and yet ly, ande tha for my sake, reuise and be  
glad.



The parable of the

glad, for your reward is given in heaven. Thou  
mayst not imagine that our deeds deserve hope &  
glory that shall be given unto us. For then (Paul  
saith) Ro. xi. fauours were not fauours I can not re-  
ceive it of fauour and of the bounteous goodnes  
of god freely, and by deservinges of deeds also. But  
believe as the gospel, glad tydings and promises  
of god save unto the that for Chyestes blode sake  
only throughe faythe, god is at one with the and  
receyved to mercy and atte become the sone of god  
and heere anered with chyste of all the goodnes of  
god, the earnest wherof is the spyrite of god pouted  
in to our hertes. Of whiche thynges the deeds are  
witnesses & certifie our consciences that our faith  
is unfayned and that the ryght spyrite of god is in  
us. For yf I patiently suffre aduersyte & tribulacy-  
on for conscience of god only, that is to saye, be-  
cause I knowe god & testifie the truth. Then am  
I sure that god hath chosen me in Chyeste and for  
chyestes sake, and hath put in me his spyrite, as  
an earnest of his promyses, whose waykyng I fele  
in myne herte, the deeds becomynge wytnes unto the  
same: Now is it chyestes blode only that deserued  
all the promyses of god, and that whiche I suffre &  
do is partly pcutienge, healyng, and mortifienge  
of my membris and kyllinge of that orygynall pop-  
per wherwith I was conceyved and borne, that I  
might be altogether lyke Chyeste, and partly the  
doyng of my dutye to my nychboure, whose de-  
ter I am of all y I have receyved of god, to drawe  
hun to chyste with all sufferynge, with all payens  
and such with shedynge my blode for hym, not as

an

wycked mannon. **For xlviii.**

an ensample to prouoke hym. Chyestes blode only putteth a waye all the synne þe euer was, is, or shall be, from them that are electe and repente beleuinge the gospell, þe is to save goddes promyses in chryst.

**A**wayne in the same. v. chappter loue your enemyes, blesse them that curse you, do well to them þe hate you & persecute you, that ye maye be þe sannes of your father which is in heuen for he maketh his sonne. shyne vpon euyl & on good, and sendeth his rayne vpon iuste and vniuste. Not þe our woorkes make vs the sons of god, but testify onely and certifie our consciences that we are the sones of god, & that god hath chosen vs and washed vs in Chyestes blode, and hath put his spyrte in vs. And it foloweth, if ye loue the that loue you, what rewarde haue ye? do not the publicanes euen the same: & yf ye shall haue fauoure to your frendes only what singuler thyng do ye? do not publicanes euen the same: ye shall be perfite therfore as your father whiche is in heuen is perfite. That is to saie ye that ye do nothyng but that the worlde dothe, & they whiche haue the spyrte of the worlde, whereby shall ye knowe þe ye are the sones of god, and belyeuers of god, more than the worlde. But and yf ye couerfayte & folowe god in wel doyng, then no dubte it is a spgne þe the spyrte of god is in you, and also the fauoure of god, whiche is not in the worlde and that ye are enherytours of all the promyses of god, & electe vnto the felowshyp of the blode of Chyest.

**T**hem Math. vi. Take hede to your almes þe ye do it not in the syghte of men to the entente that ye wolde be sene of them, or elles haue ye no re-  
wards

**T**he parable of the ~~treasure~~ ~~in the field~~  
warde with your father whiche is in heuē. Neither  
cause the trompet to be blown afore the when thou  
doest thyne almes, as the ppoctytes do in the syna-  
goges & in the stretes to be glozified of the worlde  
But when thou doest thyne almes let not thy lefte  
hand knowe what thy ryght hande dothe, that thy  
almes maye be in secrete, & thy father whiche seeth  
in secrete shall reward the openly. ¶ It putteth vs  
in remembraunce of our dutye, and sheweth what  
foloweth good workes not, that workes deserue it,  
but that the rewarde is layde by for vs in store, and  
we therunto electe throughe Chyestes blode, which  
the workes testifie. For yf we be worldly mynded  
and do our workes as the worlde dothe, howe shal  
we knowe that god hath chosen vs out of y<sup>e</sup> worlde?  
But & yf we worke frely, without all maner world-  
ly respecte, to shewe mercy, and to do our dutye to  
our neyghboure, & to be vnto hym as god is vnto  
vs: then are we sure that the fauoure and mercy of  
god is vpon vs, and we that shal enioye all y<sup>e</sup> good  
promyses of god throughe Chyeste whiche hath  
made vs heyres therof.

**I**tem in the same chapytre it foloweth. When  
thou prayest be not as the ppoctytes, whiche  
loue to stande and praye in the synagoges and in y<sup>e</sup>  
corners of y<sup>e</sup> stretes, for to be sene of men. But when  
thou prayest enter into thy chambze and shutte thy  
doze to, and praye to thy father whiche is in secrete  
and thy father whiche seeth in secrete shall rewarde  
the openly. And lyke wyle when we faste (teacheth  
Chyeste in the same place) that we shuld behaue our  
selues y<sup>e</sup> it appere not vnto men howe that we fast,  
but



but vnto our father whiche is in secreete, and our fa-  
ther which seeth in secreete shal rewarde vs openly.  
These it tertes do but declare what foloweth good  
wozkes. for eternal lyfe cometh not by þe deseruyng  
of wozkes but is (saythe Paule in the. vi. to the Ro-  
mans) the gyfte of god throughe Jesus Chyrste.  
Neyther do our wozkes iustifye vs. for except we  
were iustified by fapth which is our ryghtousnes  
& had þe spyrte of god in vs to teache vs, we coude  
do no good woꝝke frely without respect of some pro-  
fyte, oher in this woꝝlde or in the woꝝlde to come,  
neither coude we haue spiritual tope in our hertes  
in tyme of affliccyon & mortyfenge of the fleſhe.

Good wozkes are called the frutes of the spyrte  
Gala. v. Cap. for the spyrte woꝝketh them in vs, &  
some tyme frutes of ryghtousnes, as in the seconde  
pyſtle to the Coꝝynthyans. ix. Chapytte. Befeꝝ al  
woꝝkes therfore we must haue a rightousnes with  
in in the herte, the mother of all wozkes, and from  
whence they sprynge. The ryghtousnes of the ſcꝝy-  
bes and phariseyes, and of them that haue the ſpy-  
rte of this woꝝlde, is the glouꝝous ſhewe and out-  
warde ſhynynge of wozkes. But Chyrst ſaith to vs  
Mat. v. except your rightousnes excede the right-  
ousnes of the ſcꝝybes and phariseyes, ye can not en-  
tre in to þe kyngdome of heuen. It is ryghtuousnes  
in the woꝝlde, yf a man kyl not. But a Chyrsten per-  
ceiueth ryghtuousnes yf he loue his enemye, euen  
whan he suffereth persecucyon and toꝝment of him  
and the paynes of death, and moꝝneth moꝝe for his  
aduersaries blyndenes than for his owne payne, &  
prayeth god to open his eyes and to forgyue hym,  
his

**The parable of the**

his sinnes, as dyd Steuyn in þe Actes of the Apostles the. vii. Chap. and Chrysost. Luc. xxi.

A chrysten cōsidereth hym selfe in the lawe of god and there putteth of hym all maner ryghtuousnes for the lawe suffereth no merytes no deseruinges no ryghtuousnes, neyther any man to be iustified in the syght of god. The lawe is spirytuall and requyrez the herte and commaundementes to be fulfilled with such loue & obedience as was in Chyrist. If any fulfill all that is the wyll of god with such loue & obedience, the same may be bolde to sell pardones of his merytes, and els not.

A Chrysten therfore (whan he beholdeth hym selfe in the lawe) putteth of all maner ryghtuousnes, deservynges and merytes, and mekely and vnfaignedly knowlegeth his sinne and misery, his captyvte and bondage in the fleshe, his trespasses and gylte, and is thereby blessyd with the poze in spiryte, What v. Chap. Than he morneth in his herte, because he is in suche bondage þe he can nat do the wyll of god and is an hongeryd and a thurstie after ryghteousnes. for ryghteousnes (I meane) which spryngeth out of Chrystes blode, for strength to do the wyll of god. And turneth hym selfe to the promyses of god, and desizeth hym for his great mercy and trouth, & for the blode of his sonne Chyriste to fulfill his promyses, and to grue hym strength. And thus his spiryte euer prayeth within hym. He fasteth also not one day for a weke, or a lente for an whole yere, but professeth in his hert a perpetual sobernes. to tame the fleshe and to subdue the body to the spiryte, vntyll he waxe stronge in the spiryte and growe ripe in to

wycked māmon.

To. xx.

In to a ful ryghtuousnes after the fulnes of Chyſt. And because this fulnes happeneth not til the body be ſlayne by deathe, a Chyſten is euer a ſpyner in the lawe, and therfore faſteth and prayeth to god in the ſpiryte, the worlde ſeynge it not. yet in the promiſes he is euer ryghtuous thowhe faith in Chyſt and is ſure that he is hepye of al goodes promyſes, the ſpiryte whiche he hath receyued in ernest, bearynge hym wytnes, his herte alſo and his deades teſtefyenge the ſame.

Marke this then. To ſe inwardlye that the lawe of god is ſo ſpirytual, þu o ſleſhe can fulfyll it. And then for to moorne & ſorrowe and to deſpyre, yea to bonget and thurſte after ſtrength to do the wyll of god from the grounde of the herte, and (not withſtandynge all the ſoutelye of the dycples, weakenes & feblenes of the fleſhe, & wonderynge of the worlde) to cleue yet to the promyſes of god, & to beleue that for Chyſtes blode ſake thou arte receyued to the inherytaunce of eternall lyfe, is a wonderfull thyng, and a thyng that the worlde knoweth not of: but who ſo euer ſealet that (thoughe he fall a thouſande tymes in a day) dothe yet tye a gayne a thouſande tymes, & is ſure that the merce of god is vpon him.

**I**f ye forgyue other men theyr trespalles, poure heuenly father ſhall forgyue you yourres. What in the. vi. Chapter, If I forgyue, god ſhall forgyue me, not for my deades ſake, but for his promyſes ſake, for his merce and trueth, and for the blode of his ſonne Chyſte our lord, And my forgyuynge certefyeth my ſpiryte that god ſhall forgyue me, yea that he hath forgyuen me all redi. For if I conſent to the.

to the.



The parable of the.

to the wyll of god in my herte, though he thow he in  
fynyte and wekenes, I can not do the wyll of  
god at all times: moze ouer though I can nat do  
the wyll of god so purely as the lawe requyeth it  
of me, yet if I fele my faute and mekelt knowlege my  
synne, weapyng in myne hert because I can not do  
the wyl of god, and thurst after strength. I am sure  
that the spirite of god is in me, and his fauoure vp  
on me. For the worlde lusteth not to do the wyll of  
god, neyther soroweth bycause he can not, though  
he sorow some tyme for fere of the payne that he by  
leueth shall folowe. He that hath the spirite of this  
worlde can not forgyue without amendes makynge  
of a greater bauntage. If I forgyue nowe howe  
cometh it: verily bycause I fele the mercci of god in  
me. For as a man feleth god to him selfe, so is he to  
his neyghbour I knowe by myne owne experience  
that all flethe is in bondage vnder synne & can not  
but synne, therfore am I mercyfull and desyre god  
to lose the bondes of synne euen in myne enemye.

**G**ather not treasure to gyther i erth. &c. Math  
vi. But gather you treasure in heuen. &c. Let  
not your hertes be glued to worldly thynges studie  
not to heape treasure vpon treasure, and ryches vp  
on ryches, but studie to bestowe well that whiche  
is gotten all redy, and let youre habundaunce suc-  
coure the lacke and neady of the pooze, which haue  
not. Haue an eye to good workes, to whiche ye  
haue luste and also power to do them, then are ye  
sure that the spiryte of god is in you, & ye in Chryst  
electe to y rewarde of eternall lyfe whiche foloweth  
good workes. But loke that thynne eye be spngle &  
robbe

wycked mammon.

Jo. xxi. 12

robbe not Chyſt of his honour, aſcrynbe not that to the deſeruyng of thy workes which is gūen the frely by the merytes of his blode. In Chyſt we are ſonnes, in Chyſt we are heyes in Chyſt god choſe vs & elected vs befoze the begynnyng of the worlde creatyd vs a newe by the worde of the goſpell, and put his ſpyrte in vs, for bycauſe we ſhulde do good workes. A chyſten man worketh bycauſe it is the wyll of his father onely. If we do no good worke nor be mercyfull, howe is our luſte therein? If we haue no luſte to do good workes, howe is goddes ſpyrte in vs? If the ſpyrte of god be not i vs, howe are we his ſonnes? Howe are we his heyes, & heyes annexed with Chyſt of the eternall lyfe, whiche is promysed to all them that beleue in him? Howe do our workes, teſtyfy and wytteneſſe what we are, and what treaſure is layde by for vs in heuen, ſo that our eye be ſynge and loke vpon the commaundement without reſpecte of any thyng, ſaue bycauſe it is goddes wyll, and that god deſpyzeth it of vs & Chyſt haue deſeruyd that we do it.

Math. vii. Not all they that ſaye vnto me lord, lord, ſhall entre into the kyngdome of heuen, but he that dothe the wyll of my father whiche is in heuen. Though thou canſte laude god with thy lyppes, and call Chyſt lord, and ſanſt bable and talke of the ſcripture, and knoweſt all the ſtoyes of the byble, yet ſhalte thou thereby neuer knowe thyng electyon, and whether thy ſayth be ryght. But and yf thou ſeale luſte in thyne herte to the wyll of god, and byngeſt forth the fruytes therof, than haſte thou confidence and hope, and thy dedes & alſo the ſpyrte

Et.

ryte

The parable of the  
ryte whence thy deades sprynge certifye thyne herte  
that thou shal entre yea art all redy entred in to the  
kyngdome of heuen. For it foloweth, he that hea-  
reth the worde and doth it, byldeth his house vpon  
a rocke, and no tempeste of temptacions can ouer-  
throwe it. For the spiryte of god is in his herte and  
comforyeth hym, and holdeth hym faste to the rocke  
of the myrtyes of Chrystes blode, in whome he is  
electe. Nothyng is able to plucke hym out of the  
bondes of god, god is stronger then all thynges.  
And contrarywys he that heareth the worde & doth  
it not, byldeth on the sounde of his owne ymagyna-  
cyon, and euery tēpeste, ouerthroweth his byldyng.  
The cause is, he hath not goddes spiryte in hym,  
and therfore vnderstandeth it not a ryght, nother  
workes a ryght. For no man knoweth the thynges  
of god (sayeth Paule in the .i. pylle to the Corin-  
thianes in the seconde Chapptre) saue the spiryte  
of god: as no man knoweth what is in a mā, but a  
mā's spirite which is in him. So then yf the spiryte  
be not in a mā, he worketh not the wyll of god, ney-  
ther vnderstādeth it though he habbe neuer so moch  
of the scriptures. Neuerthelesse suche a man maye  
worke after his owne ymagynacyon, but goddes  
wyll can he not worke, he may offer sacrificy, but to  
do mercy knoweth he not. It is easie to saye vnto  
Chryst Lorde, Lorde: but therby shalte thou neuer  
feale or be sure of the kyngdome of heuen. But and  
yf thou do the wyll of god, then arte thou sure that  
Chryst is thy lorde in deade, and that thou in hym  
arte also a lorde, in that thou sealest thy selfe loosed

and



wycked mammon.

Jo. xxiij

and free from the bondage of sinne, and lusty and of power to do the wpll of god.

Where the spirite is, there is sealyng. For the spiryte maketh vs seale all thynges. Where the spiryte is not, there is no sealyng, but a vayne opinyon or ymagynacyon. A phisicion serueth but for sycke men, & that for suche sycke men as seale theyr sykenesses and moene therfore, and longe for helth. Christe lyke wyse serueth but for synners onely as seales theyr synne and that for suche synners, that forowe and moene in theyr hertes for helth. Helthe is power or strength to fulfyl þe lawe or to kepe the commaundementes. Now he that longeth for that health, that is to saye, for to do the lawe of god is blessed in Christ, and hath a promise that his lust shalbe fulfylled, & that he shall be made hole. That, v. blessed are they whiche hunger and thurst for ryghtoulenes sake (that is to fulfyl the lawe) for theyr luste shalbe fulfylled. This longynge and consent of the hert vnto the lawe of god, is the working of the spiryte whiche god hath poured in to thyne herte in earnest, that thou myghtest be sure that god wyl fulfyl all his promyses that he hath made the. It is also the seale and marke whiche god putteth on all men, that he choseth vnto everlastynge lyfe. So longe as thou seest thy sinne, and moene and consentest to the lawe and longest (thoughe thou be neuer so weake) yet the spiryte shall kepe the in all temptacyous from desperacyon, and certifye thine herte, that god for his trouthe shal deliuer the and saue the, & by thy good deades shalte thou be saued, not which thou hast done, but whiche Christ

E. ii.

hath

**T**he parable of the  
 hathe done for the. For Christ is thyne, and al his  
 deades are thy deades. Christ is in the, and thou in  
 hym knytte together inseparably. Neyther canste  
 thou be dāned excepte Christ be damned with the.  
 Neyther can Christ be saued, excepte thou be saued  
 with hym. Mozeouer thy herte is good, ryght holy  
 and iuste. For thy hert is no enemye to the lawe but  
 a frende and a louer. The lawe & thy hert are agreed  
 and at one, and therfore is god at one with the. The  
 consent of the herte vnto the lawe, is vnyte & peace  
 betwene god and man. For he is not myne enemye  
 whiche wolde sayne do me pleasure, and moze  
 because he hathe not wherewith, Howe he that ope-  
 ned thy diseale vnto the & made the long for helth,  
 Shall as he hath promysed heale the, & he that hathe  
 loosyd thy herte Shall at his godly leysure, loose thy  
 membris. He that hath not the spirite, hath no sea-  
 lynge, neyther lusteth or longeth after power to ful-  
 fyll the lawe, neyther abbozreth the pleasures of  
 synne, neyther hathe any moze certentye of the pro-  
 myses of god, than I haue of a tale of Robyn hode  
 or of some ieste that a man telleth me was done at  
 Rome. Another man may lyghtly make me doubte  
 or beleue the contrary, seyng I haue no expery-  
 ence therof my selfe. So is it of them that feale not  
 the workynge of the spirite, and therfore in tyme of  
 temtacyon the buyldynges of theyr ymagynacy-  
 ons fall.

**M**athei. x. He that receyueth with a prophete in  
 the name of a prophete, that is because he is a  
 prophete, Shall receyue the rewarde of a pro-  
 phete, & he that gyueth one of these lytones a cuppe  
 of colde

wycked māmon.

To. xxiij.

of colde water to drynke In the name of a discyppe,  
shall not lose his rewarde. Note this that a pro-  
phete signifieth as well hym that interpreteth the  
harde places of scripture, as hym that prophesyes  
thynges to come. Nowe he that recepueth a pro-  
phete, a iuste man or a discyppe, shall haue the same  
or lyke rewarde, that is to saye, shall haue the same  
eternall lyfe, which is appoynted for them in Chry-  
stes blode and merytes. For except thou were electe  
to the same eternall lyfe, and haddest the same fayth  
and trust in god: and the same spiryte, thou couldest  
neuer consent to theyr deades and helpe them. But  
thy deades testefye what thou arte, and certyfye thy  
conscience that thou arte receyued to mercyte, and  
sanctified in Chrystes passyons and sufferynge,  
and shalt here after with all them that folowe god,  
receyue the rewarde of eternall lyfe.

22

Of thy wordes thou shalt be iustified, and of thy  
wordes thou shalt be condemned. Math. xxiij. That  
is thy wordes as well as other deades shall testefie  
with the, or agaynste the at the day of iudgemente.  
Many there are which abstayne from the outward  
deades of fornicacyon and adulterye, neuerthelesse  
refrefe to talke therof and laughe, thei wordes &  
laughte testefyete agaynste them, that theyr herte  
is vnpure, and theyr abulterers & fornicatours in  
the syght of god. The tonge and other sygnes ofte  
tymes bette the malice of the herte, though a man  
for many causes abstayne his hande from the out-  
warde deade or acte.

If thou wylte enter in to lyfe, kepe the comā-  
dementes. Math. xxiij. fyrste remembre that

E. iij.

whan



### The parable of the

whan god commaundeth vs to do any thyng; he doth it not therfoze, because that we of our selves are able to do that he comaundeth, but that by the lawe we myght se and knowe our horryble damnacion and captiuite vnder synne, and shulde repente and come to Chyyst, and receyue mercye and the spiryte of God to loole vs, strength vs; and make vs able to do goddes wyll, whiche is the lawe. Nowe when he sayeth, yf thou wylte enter in to lyfe, kepe the commaundementes, is as moche to saye, as he that keepeth the commaundementes is entred in to lyfe, for excepte a man haue fyrste the spiryte of lyfe in hym by Chyestes purgacyng, it is impossyble for hym to kepe the comaundementes; or that his hert shulde be loosed at lybertye to luste after them, for of nature we are enemyes to the lawe of god.

As touchynge that, Chyest sayeth afterwarde, yf thou wylte be perfect, go and sell thy substance, and geue it to the poore, he sayeth it not as who shulde saye, that there were any greater perfectyon than to kepe the lawe of god (for that is all perfectyon), but to shewe the other his blyndenes whiche sawe not that the lawe is spirytual and requyeth the herte. But because he was not known that he had hurte any man with the outwarde deades, he supposed that he loued his neyghbour as hym selfe. But when he was bad to shewe the deades of lone and geue of his abundaunce to them that needed, he departed moynynge, which is an euident token that he loued not his neyghbour as well as hym selfe. For yf he had nede hym selfe, it wolde not haue greeued hym to haue receyued succour of an other man.

Moreouer

Moreouer he saue not that it was murther & thefe, that a man shulde haue abundaunce of ryches lyenge by hym and not to shewe mercy therewith, and kyndely to succoure his neyghbours neade. God hathe gýnen one man ryches to helpe an other at neade. If thy neyghbours neade and thou helpe hym not beyng able, thou withholdest his duetye from him, and sette a thefe before god.

That also that Chryste sayeth, howe that it is harder for a ryche man (which loueth his riches so that he can not fynde in his herte lyberally and frely to helpe the poore and needy) to enter in to the kyngdome of heuen, than a camell to go thowme the eye of an nelde, declareth that he was not entred in to the kyngdome of heuen, that is to say, eternall lyfe. But he that kepeth the comāndementes, is entred into lyfe, & hath lyfe, & the spyrte of lyfe in hym.

**T**his kynde of deuylles goeth not out, but by prayer and fastyng. Math. xxvii. Not that the deuill is caste out by merites of fasting or prayenge. For he sayeth before, that for theyr vnbelefes sake, they could not cast him out. It is faith no doubte that casteth out the deuylles, and sayth it is that fasteth and prayeth. For she hath the promyses of god, wher vnto she cleaueth: and in all thynges thursteth the honour of god. She fasteth to subdewe the body vnto the spyrte, that þy prayer be not let; and that the spyrte may quetly talke with god: she also when soeuer oportunte is gýuen, prayeth god to fulfill his promyses vnto hyr prayse and glorie. And god whiche is mercifull in promysenge, and trewe to fulfill them, casteth out

The parable of the  
the deuyls, and doth all that sayth Despyeth and sa-  
crysfieth the thurste.

**C**ome ye blessed of my father, inheryte the kyng-  
dome prepared for you, from the beginning of  
the worlde. For I was a thurste, and ye gaue  
me drynke. ac. Math. xxv. Not that a mā with woꝝ  
kes deserueth eternall lyfe, as a woꝝke man oꝝ la-  
boureth his hyꝛe oꝝ wages. Thou redest in the texte  
that the kyngedome is as prepared for vs from the  
begynnyng of the worlde. And we are blessed and  
sanctified. In Crysstes blode are we blessed from  
that bytter curle & damnable captiuite vnder sinne,  
wherin we were borne and conceived. And Chrys-  
stes spiryte is powred into vs, to byng forth good  
woꝝkes, & our woꝝkes are the fruite of the spiryte;  
and the kyngdome is the deservynge of Chrysstes  
blode, and so is saythe & the spiryte and good woꝝ-  
kes also. Not withstanding the kyngdome foloweth  
good woꝝkes, & good woꝝkes testifie that we are  
heires therof, and at the dape of iudgemente shall  
they testifie for the electee vnto theyꝝ comforte, and  
glouye. And to the confusyon of the vngodly unbe-  
leuyng and saythlesse synners, which had not trust  
in the woꝝde of goddes promyses, noꝝ iuste to the  
wyl of god: but were carped of the spiryte of theyꝝ  
father the deuyl and all abominacyon, to woꝝke  
wyckednes with all luste, delectacyon & gredynes.

**M**any synnes are forgiven her, for she loueth  
much. Luc. vii. Not that loue was cause of  
forgyuenes of synnes. But contrariwysse, the  
forgyuenes of synnes caused loue, as it foloweth, to  
whome lesse was forgiven, that same loueth lesse

And



wycked manon. fo. rrb.

And afoze he comended the iudgement of Symon  
whiche answered that he loueth moſte, to whome  
moſt was forgyuen: and alſo ſayd. at the laſte, thy  
faythe hath ſaued the, or made the ſafe, go in peace.  
We can not loue, excepte we ſe ſome benefyte. and  
kynndnes. As longe as we loke on the lawe of god,  
onely where we ſe but ſpynne and dammayſon, & the  
wyath of god vpon vs, yea where we were damned  
afoze we were bozne, we can not loue god. No we  
can not but hate hym as a tyraunte vnrightheous &  
vniuſte, and fle from hym as dyd Cayn. But when  
the goſpell that glad tydynges add ioyfull promyſes  
are preached, how that in Chyiſt god loueth vs  
fyſt, forgyueth vs, and hath mercye on vs, then  
loue we agayne, and the dedes of our loue, declare  
our faythe. This is the maner of a ſpekynge. As we  
ſaye. Somer is nye, for the treys bloſſome. Nowe  
is the bloſſomyng of the treys, not the cauſe that  
ſomer draweth nye, but the drawynge nye of ſomer  
is cauſe of the bloſſomes, and the bloſſomes put vs  
in remembraunce that ſomer is at hande. So Chyiſt  
here teacheth Symon by the frequenteſſe of loue in  
the outwarde dedes to ſe a ſtronge faythe within  
when ſo great loue ſpyngeth. As the maner is to  
ſay, do your charyte, howe your charyte, do a dede  
of charyte, howe your mercye, do a dede of mercye,  
meanynge therby, þ our dedes declare how we loue  
our nychbours. & howe muche we haue cōpaſſion  
on the at theyr nede. Howeouer it is not poſſible to  
loue excepte we ſe a cauſe. Excepte we ſe in our her-  
tes þ loue & kynndnes of god to vs warde in Chyiſt  
our lozde, it is not poſſible to loue god a ryght.

We ſaye

**The parable of the**

**We say also, he that loueth not my dogge, loveth not me. For that a man shuld loue my dogge first. But yf a mā loued me, the loue wherwith he loueth me, wolde compell him to loue my dogge, though the dogge deseruyd it not: yea though the dogge had done hym a displeasure. yet yf he loued me, the same loue wolde refrayne him from vengeaunce vnto me. Such speakynges fynde we in scripture. Iohn in the fourth of his fyrste epistle sayth. He that saith. I loue god, & hateth his brother, is a lyer. For howe can he that loueth not his brother whome he seeth, loue god whome he seeth not? This is not spoken that a man shuld first loue his brother and than god, but as it foloweth. For this commaundement haue we of hym, that he whiche loueth god, shuld loue his brother also. To loue my neyghbour is the commaundement, whiche commaundemente he that loueth not, loveth not god. They keepyng of the commaundement declareth what loue I haue to god. If I loued god purely, nothyng that my neyghbour coulde do, were able to make me eyther to hate him, eicher to take vengeaunce on him my selfe, seynge that god hathe commaunde me to loue hym, & to remytte all vengeaunce vnto hym. Marke now howe moche I loue the commaundement, so muche I loue god, howe much I loue god, so much beleue I that he is mercyfull, kynde, & good. yea & a father vnto me for Chyestes sake. How muche I beleue that god is mercyfull vnto me, and that he wyl for Chyestes sake fulfill all his promyses vnto me: so moche I se my synnes, so moche do my synnes**

Wpcked manon.

To xxv.

synnes greue me, so moche do. I repent and sorowe  
that I synne, so moche displeaseth me that payson  
that moueth me to synne, and so greatly desyre I to  
be healed. So now by the naturall order, first I le  
my synne. Then I repent and sorowe. Then be  
leue I goddes promys, that he is mercypfull vnto  
me, & forgueth me, and wyl heale me at the laste:  
then loue I, and then I prepare my selfe to the com  
maundement.

**T**his do and thou shalt loue. Luc. x. That is.  
to saue, loue thy lord god with all thy hert,  
with all thy soule, and with all thy strength, & with  
all thy mynde, and thy neyghbour as thy selfe. As  
who shulde saue, yf thou do this, or thoughte thou  
canste not do it, yet yf thou fealest luste there vnto,  
and thy spyrte sygheth, morneth, and longeth after  
strength to do it. take a sygne and euident token  
therby that the spyrte of lye is in the, & that thou  
arte electe to lye euerlastyng by Chystes blode,  
whose gyfte and purchase is thy fayth, and that spi  
ryte that worketh & wyl of god in the, whose gyfte  
also are the deades, or rather the deades of the spi  
ryte of Chyste, and not thynne, and whose gyfte is  
the rewarde of eternall lye, whiche foloweth good  
workes.

It foloweth also in the same place of Luc. when  
he shulde departe he plucked out. ii. pence and gaue  
them to the hoste, and sayde vnto hym, Take the  
charge or cure of hym, and what soeuer thou spen  
dest more, I wyl recompence it the at my comynge  
again. Remembze this is a parable, and a parable  
may not be expounded worde by worde. But the in  
tente



1221 02 The parable of the  
fente of the simplicitude muste be sought out onely in  
the whole parable. The intente of the simplicitude,  
is to shewe to whome a mā is a neyghbour, or who  
is a mans neyghboure whiche (is bothe one), and  
what is to loue a mans neyghboure as hym selfe.  
The Samaritane holpe him and shewed mercye as  
longe as he was present, and when he coulde be no  
lenger present, he lefte his money behynde him. And  
yf that were not sufficient, he lefte his credence to  
make good the reste, and forsake hym not, as longe  
as the other had neede. Then sayd Chyrist go, thou  
and do lyke wyse, that is, without difference or re-  
speccyon of persons, who soeuer needeth thy helpe,  
him counte thy neyghbour, and his neyghbours be  
thou, and shewe mercye on him as longe as he nea-  
deth thy succoure, & that is to loue a mans neygh-  
boure as hym selfe. Neyghboure is a worde of loue  
and signyfeth that a man shulde be euer nye and  
at hande and redy to helpe, in tyme of neede.

They that wyl interpret parables worde for  
worde, fall in to straytes ofte tymes, whēce they can  
not rydde them selves. And preache lyes in stede of  
the trueth. As dothe they whiche interpret by the  
two pence, the olde testament and the newe, and by  
that whiche is bestowed, Opera supererogationis.  
How be it supererogācia were a meter terme. That  
is to saye, deades whiche are moze then the lawe re-  
quyeth, deades of perfeccyon and of lybertye,  
whiche a mā is not bounde to do, but of hys fre wyl.  
And for them he shall haue an hyer place in heuen,  
and many gyue to other his merites: or of which the

pope

wycked māuon.

To. xxviii.

pope after his deathe, may giue pardons from the paines of purgatorie.

Agaynste whiche exposition I answere, fyrste a greater perfection than the lawe, is there not. A greater perfection then to loue god and his wpll, whiche is the cōmaūdementes with all thynne here, with al thy soule, with all thy strength, with all thy minde, is there none. And to loue a mans neyghbour as him selfe, is lyke the same. It is a wonderfull loue wher with a man loueth hym selfe. As glad as I wolde be to receyue pdon of my owne lyfe (yf I had deserued death) so glad ought I to be to defende my neyghbours lyfe, without respecte of my lyfe, or of my good. A man oughte neyther to spare his goodes nor yet hym selfe for his brothers sake, after the ensample of Chyyst. i. Iohn. iii. Here in sayeth he, perceyue we loue, in that he (that is to say) Chyyst gaue his loue for vs. We ought therfore to bestowe our lyues for þ bretherne. Now sayth Chyyst, Iohn. xv. there is no greater loue, thā that a man bestowe his life for his frende,

More ouer no man can fulfil the lawe: for Iohn sayth. i. Chappytre of the sayd ppstle, yf we saye, we haue no synne, we deceyue our selues and trueth is not in vs, If we knowlege our synnes, he is saythfull & ryghteous to forgyue vs our synnes, and to purge vs from all iniquite. And in the pater noster also we saye, father forgyue vs our synnes. Nowe yf we be all synners, none fulfilleth the lawe. For he that fulfilleth þ lawe, is no synner. In the lawe may nother Peter nor Paule nor any other creature save Chyrist onely reioyce. In the blode of Chyrist  
whiche

### The parable of the.

whiche fulfilled the lawe for vs may euery person that repenteth, belueth, loueth the lawe and moze-  
neth for strength to fulfill it, reioyse be he neuer so  
weake a spinner. The two pence therfore & the cre-  
dence that he left behynde him, to bestowe moze pe-  
ne were, signifyeth that he was euery where mer-  
cyfull, bothe present and absent without faynyng,  
clokyng, complaynyng, or excusyng, and forsoke  
not his neyghboure as long as he had neade. Whi-  
che example I praye god men may folowe: and let  
opera superrogationis alone.

**M**ary hath chosen a good parte, whiche shall  
not be taken from her. Luce. x. She was first  
chosen of god, and called by grace, bothe to  
knowe her synne, & also to heare the worde of fayth  
helth, and glad tydynges of mercye in Chyſte, and  
fayth was gauen her to beleue, & the spyrte of god  
loosed her hert from the bondage of synne. Then co-  
sented she to the wyl of god agayne, and aboue all  
thynges had delectacyon to heare that worde wher-  
in she had obtayned euerlastyng helth, and namely  
of his mouthe which had purchased so great mercye  
for her. god chooseth vs first and loued vs first, and  
openeth our eyes to se his excellynge abundaunte  
loue in Chyſte, & then loue we agayne and excepte  
his wyl aboue all thynges, and serue hym in that  
offyce where vnto he hath chosen vs.

Selle that ye haue and gyue almes. And make  
you bagges whiche waxe not olde, & treasure whi-  
che fayleth not in heuen. Luc. xii. This and suche  
lyke, are not spoken that we shulde worke as hyre-  
lynges in respecte of rewarde, and as though we  
shulde



wycked mānon.

To. xxviii.

Shulde obtayne heuen with meryte. For he sayeth a  
lytell afoze, feare not lytell flocke, for it is your fa-  
thers pleasure to gyue you a kyngdome. The kyng  
dome cometh than of the good wyll of almyghty  
god, thowhe Chryst And such thynges are spoken  
partlye to put vs in remembraunce of our duetye  
to be kynde agayne. As is þe sayenge, let your lyght  
so shyne befoze men that they se your good woꝝkes,  
& gloꝝfyꝛe your father whiche is in heuen. As who  
shulde saye, yf god hath gyuen you so greate gyftes  
se ye be not vnthankfull, but bestowe them vnto  
his prayse. Some thynges are spoken to moue vs  
to put our truste in god, as are these. Beholde the  
lyllyes of the felde. Beholde byrdes of the heye. If  
your chyldren aske you brede wyll ye profer them a  
stone? and many suche lyke. Some are spoken to  
put vs in remembraunce to be sober, to wathe and  
praye, and to prepare our selues agaynst tempta-  
cions, and that we shulde vnderstande and knowe,  
howe that temptacions and occasyon of euyl come  
the moost, whan they are leste loked for: leste we  
shulde be carelesse and sure of our selues, neglygent  
and vnprepared. Some thynges are spoken that  
we shulde feare the wonderfull and incomprehen-  
syble iudgementes of god, leste we shulde presume.  
Some to comfort vs that we dyspayre not. And for  
lyke causes are all the ensamples of the olde testa-  
ment. In conclusyon, the scrypture spekethe many  
thynges, as the worlde spekethe. But they may not  
be woꝝldly vnderstande, but ghostely & spiritpallye  
yea the spiryte of god ouerly vnderstandeth them, &  
where he is not, there is not the vnderstandynge of  
the

The parable of the  
the scripture. But vnfutfull disputynge & braw-  
lynge about wordes.

The scripture sayeth, god seeth, god heareth, god  
smelleth, god walketh, god is with them, god is not  
with them, god is angrie, god is pleased, god send-  
eth his spiryte, god taketh his spiryte awaye, and  
a thousande such lyke. And yet in none of them true  
after the worldlye maner and as the wordes soude  
Rede the seconde Chapter of Paule to the corin-  
thians. The naturall man vnderstonderth not the  
thinges of god, but the spiryte of god onely, and we  
(sayeth he) haue receyued the spiryte whiche is of  
god, to vnderstande the thynges whiche are gyuen  
vs of god. For without the spiryte, it is impossible  
to vnderstande them. Rede also the. viii. to the Ro-  
maynes. They þ are ledde with the spiryte of god,  
are the sonnes of god. Nowe the sone knoweth his  
fathers wyll, and the seruant, not he that hath not  
the spiryte of Chryst (sayeth Paule) is gone of his.  
Lyke wyse he that hath not þ spiryte of god, is none  
of goddes, for it is bothe one spiryte, as thou mayst  
se in the same place.

Nowe he that is of god, heareth the word of god.  
Jo. viii. And who is of god, but he that hath the  
spiryte of god. Furthermoze sayeth he, ye heare it  
not, because ye are not of god, that is, ye haue no  
lust in the worde of god, for ye vnderstande it not, &  
that because his spiryte is not in you

For as moche then as the scripture is nothyng  
els but that whiche the spiryte of god hath spoken  
by the Prophetes and apostles, and can not be vn-  
derstande but of the same spiryte: Let euery mā pray  
to god

to god to sende him his spiryte to loose vs from our naturall blyndenes and ignorance, and to grue vs vnderstandynge & sealyng of the thynges of god, & of the speakynge of the spiryte of god. And marke this processe. First we are damned of nature, so conceyued and borne, as a serpente is a serpent, and a tode a tode, and a snake a snake by nature. And as thou seyst a ponge chylde whiche hath pleasure in many thynges, wherin is present deathe, as in fyre, water, and so forth, wolde flee him selfe with a thousande deathes, yf he were not wayted vpon & kept therfro. Euen so we, yf we shuld lyue this thousande yeres, coulde in all þe tyme delyte in no other thyng, nor yet seke any other thyng, but that wherin is death of the soule.

Secondarely of the hole multytude of the nature of man, whome god hath electe and cholen, and to whome he hath apoynted mercy & grace in Chyyst, to them lendeth he his spiryte, which openeth theyr eyse, sheweth them theyr miserie, & bryngeth them vnto the knowlage of them selues, so that they hate and abhorre them selues, are astonysed and amased and at theyr wyttes endes, neyther wotte what to do, or where to seke helth. Then lest they shulde flee from god by desperacion, he comforteth them agayne with his swete promyses in chyyst and certepeth theyr hertes, that for Chyistes sake they are receyued to mercy, and theyr synnes forgouen, and they electe and made the sonnes of god, and hepyes with Chyyst of eternall lyfe: & thus thow we sayth are they set at peace with god.

Nowe may not we aske, why god choseth not and



**T**he parable of the  
not an other : other thynke that god is vnjuste to  
damne vs afore we do any actualle deade, seynge þ  
god hath power ouer all his creatures of ryght, to  
do with them what he lysteth, or to make of euery one  
of them as he lysteth. Our darkenes can not per-  
ceyue his lyght. God wyll be feared, and not haue  
his secretes iudgementes knowen. Wherouer we be  
the lyght of faythe se a thousande thynges whiche  
are impossyble to an infydele to se. So likewyse no  
doubt in þ lyght of the clere visyon of god, we shal  
se thynges whiche nowe god wyll not haue knowen.  
For pryde euer accompanyeth hye knowlethe, but  
grace accompanyeth mekenes. Let vs therfore geue  
dyligence, rather to do the wyll of god, than to ser-  
che his secretes, whiche are not profitable for vs to  
knowe

When we are thus reconsyled to god: made the  
frendes of god, and heyrers of eternall lyfe, the spyr-  
yte that god hath powred into us, testefyeth that  
we may not lyue after our olde deades of ignoraunce  
For howe is it possyble, that we shulde repente and  
abhorre them, and yet haue luste to lyue in them.  
We are sure therfore, that god hath created & made  
vs nowe in Chyriste, & put his spyrte in vs, that we  
shulde lyue a nowe lyfe, whiche is the lyfe of good  
wozkes.

That thou mayest knowe what ar good wozkes,  
or what wozkes ar good, and the ende and intente  
of good wozkes, or wherfore good wozkes serue:  
marke this that foloweth.

The lyfe of a Chyristen man is inward betwene  
hym & god, & properly is the consente of the spyrte,  
to the

**Wicked mammon.**

**Jo. iiii.**

to the will of god, & to the honour of god. And goddes honpore is the finall ende of all good workes.

Good workes are al thynges that are done within the lawes of god, in which god is honoured, and for which, thankes are giuen to god.

Fastyng is to abstepne from surfetyng, or ouer-moche eatyng, from dyonkenes & care of the world (as thou mayst rede. Luc. xxi.) And the ende of fastyng is to tame the body, that the spircyte may haue a free course to god. & may quietly talke with god: for ouer moche eatyng and dyonkyng, and care of worldly busynesse, presse downe the spircite, choke her, and tangle her, that she can nat lyft vp her selfe to god. Nowe he that fasteth for any other intente, than to subdue the body, that the spircyte may wayte on god, and frely exercyse her selfe in the thynges of god: the same is blynde and wotteth not what he dothe: erreth and shoteth at a wronge marke, & his intente and ymagynacion, is abhowynable in the sight of god. Whā thou fastest from meate and drynke all daye, is þ a Chysten fast: eyther to eate at one meale that were sufficed for foure. A man at foure tymes, may beate that he can not at ones. Some fast from meate and drynke, & yet so tangle them selues in worldlye busynes, that they can not ones thynke on god. Some abstayne from butter, some from egges, some from all maner whitte meate, some this day. some that day, some in þ honoure of this saynt, some of that, & euery man for a sondry purpose. Some for the tothache, some for the hedeache, for feuers, pestilence, for soden deathe, for hangyng, drowning, & to be deliuered fro the paynes

**J. ii.**

**of hell.**

The parable of the  
of hell. Some are so madde that they faste one of þ  
thursdaies betwene the two saynt mary dayes, in  
the woꝛshyppe of that saynt, whose day is halowed  
betwene Chyſtemas and candelmas: and that to  
be deliuered from the pestylence. All those men fast  
without conscience of god, & without knowlege of  
the true entent of fastyng, and do no other than ho  
noure sayntes, as the gentyles and heathen woꝛ  
shypped theyꝝ ydolles, and are drowned in blynde  
nes, and knowe not of the testament that god hath  
made to manwarde in Chyſtes blode. In god haue  
they nother hope noꝛ cōfydence, neyther beleue his  
promyses, neyther knowe his wyl; but are yet in  
captiuite vnder theyꝝ pꝛynce of Drankenes.



Vtche is not onely to abstaine frō slepe  
but also to be circūsperte and to cast all  
perilles: as a man shuld watch a toure  
oz a castel. We must remembꝛe that the  
snares of the deuyl are infynite and in  
numerable, and that euery momente arysē newe  
temptacyōs, and that in all places meete vs freshe  
occrasyons. Agaynstē whiche we muste pꝛepare our  
selues, and turne to god, and cōplayne to him and  
make our mone, and desyre him of his mercye to be  
our shylde, our toure, our castell and defence from  
all euyl, to put his strength in vs (foꝛ without him  
we can do naughe), and aboue all thynges we must  
call to mynde what promyses god hathē made, and  
what he hathē sworne þ he wyl do to vs foꝛ Chyꝛ  
stes sake, & with stronge faythe cleue vnto them, &  
desyre him of his mercye & foꝛ the loue that he hath  
to Chyꝛst, & foꝛ his trutheſ sake, to fulfyll his pro  
myses.



myself. If we thus cleue to god with stronge fayth, and beleue his wordes. Then (as sayth Paule. i. Corint. x.) God is saythfull, that he wyl not suffre vs to be tempted, aboue þe we are able or aboue our myght, that is to saye, yf we cleue to his promyses and not to our fantasyes and ymagynacions, he wyl put myght and power in to vs, that shall be stronger then all þe temptacion which he shal suffre to be agaynst vs.

**P**raier is a moornyng, a longyng, and a desyre of the spiryte to godwarde, for that which she lacketh, as a sycke moorneth and soroweth in his herte, longeth for helthe. For the euer prayeth: For after that, by fayth we are reconcyled to god & haue receyued mercye and forgiveness of god: the spirite longeth and thursteth for strength, to do the wil of god. & that god may be honoured, his name halowed, and his pleasure and wyl fulfilled. The spirite wayteth and watcheth on the wyl of god, & euer hath her owne fragiltyte and weakenes befoze her eyes, and when she seeth temptacion and peryl draweth nye, she tozareth to god and to the testamēt that god hath made to all that beleue and truste in Chrystes blode, and despyeth god for his mercye, and trueth, and for the loue he hath to Chryste, that he wold fulfill his promyse, & he wyl succoure and helpe and grue vs strength, and that he wold sanctifye his name in vs and fulfill his godly wyl in vs, and that he wyl not loke on our synne and iniquite, but on his merci, on his trueth, and on the loue that he oweth to his sonne Chryst, and for his sake to kepe vs from temptacion, that we be not

The parable of the  
ouercome, and that he deliuer vs from euill, and  
what soeuer moueth vs contrary to his godly wyl.

Moreouer of his owne experyence, he fealeth o-  
ther mens nede, and no lesse comendeth to god the  
infirmities of other, then his owne knowing that  
there is no strength, no helpe, no succour, but of god  
onely. And as mercifull as he fealeth god in his  
hart to hym selfe warde, so mercifull is he to other  
and as greatly as he fealeth his owne mysery, so  
great compassion hath he on other. His neighbour  
is no lesse care to hym, then hym selfe. He fealeth his  
neighboures greefe, no lesse then his owne. And whā  
soeuer he seeth occasion, he can not but pray for his  
neighbour as well as for hym selfe: his nature is  
to seke the honour of god in all men, and to drawe  
(as much as in him is) al men vnto god. This is þe  
lawe of loue which springeth out of Christes blode  
into þe hartes of all them þe haue theyr truste in him.  
No man needeth to bynde a christen man to praye,  
if he se his neighbours nede: yf he se it not, put him  
in remembraunce onely, and then he can not but do  
his duetye.

Nowe as touchynge, we desyre one another to  
praye for vs, that do we to put our neighbour in  
remembraunce of his duetye, and not that we trust  
in his holynes. Our truste is in god, in Christ and  
in the trueth of goddes promyses: we haue also a  
promyse that when. ii. or. iii. or mo agt. together in  
any thyng accordynge to the wyl of god, god hea-  
reth vs. Notwithstandynge as god heareth many  
so heareth he fewe, and so heareth he one, if he praye  
after the wyl of god, and desyre the honour of god

He that

He that despiseth mercy, the same sealeth his owne misery and synne, and moorneth in his hert for to be deliuered, that he myght honoure god, and god for his trueth muste heare hym, whiche sayeth by the mouth of Chyriste, Math. v. Blessed are they that hunger and thirst after ryghteousnes, for they shall be fulfilled. God for his truthe sake, must put the ryghteousnes of Chyrist in hym, and washe his vni-  
 ryghteousnes awaye in the blode of Chyrist. And be the synner neuer so weake neuer so feable & fraple, synne he neuer so ofte and so greivous, yet so longe as this luste desyre and moornyng to be deliuered remaineth in hym. God seeth not hys synnes, rekeneth the not, for his truthe sake & loue to Chyrist. He is not a synner in the syghte of god, & wolde be no synner. He that wolde be deliuered hathe his hert loose all redy. His hert synneth not, but moorneth, repenteth, and consenteth vnto the lawe and wyll of god, and iustifyeth god, that is, beareth record that god whiche made the lawe, is ryghteous and iuste. And suche an hert trustyng in Chyristes blode, is accepted for full ryghteous. And his weakenes, infirmyte, and fraple, is pardoned, and his synnes not looked vpon: vntyl god put more strenght in hym and fulfill his luste.

When the weake in the faythe and vnerpette in the mysteries of Chyrist, desyre vs to pray for them then oughe we to leade them to the truth and promyses of god, and teache them to put theyr trust in the promyses of god, in loue that god hath to Chyrist and to vs for his sake, and to strenghten theyr weake consciences, & weyng and prouyng by the scrp-  
 J. lull, ture,



The parable of the  
tare, that as longe as they folowe the spiryte and  
refyite synne, it is impossyble they shulde faule so  
depe, that god shall not pulle them vp agayne, yf  
they holde faste by an anker of fath. haupnge trust  
and confydence in Chyist. The loue that god hathe  
to Chyist is insynpte, and Chyist dyd and suffered  
all thynges, not for him selfe, to opraue fauoure or  
ought else, for he had euer the full fauoure of god &  
was euer lord ouer all thynges, but to recōpyle vs  
to god, and to make vs herres with him of his fa-  
thers kingdome. And god hath promysed, that who  
so euer calleth on his name, shall neuer be confoun-  
ded or ashamed. Ro. ix. If the ryghtwysse fall (sayeth  
the scripture) he shall not be bzolp'd, the lord shall  
put his hande vnder him. Who is ryghteous but  
he that trusteth in Chyistes blode, be he neuer so weak-  
ke: Chyiste is our righteounes, and in hym ought  
we to teache all men to truste, and to expounde vnto  
all men the testiment that god hathe made to vs  
synners in Chyistes blode. This ought we to do &  
not make a praye of them to leade them captiue, to  
lytte in theyr consciences, & to teache them to truste  
in our holynes, good dedes & prayers, to the en-  
tente that we wolde fede out ydle and flowe belyes  
of theyr great laboure and sweate, and so to make  
our selves Chyistes and sauours. for yf I take on  
me to saue other by my merytes, make I not my  
selfe a Chyist and a sauour, and am in dede a false  
prophete and a true antichyist, and exalte my selfe  
and lytte in the temple of god, that is to wytte the  
consciēces of man.

Amonge Chyisten men loue maketh all thynges  
commune:

tyched manon.

To. xxxiii

commune: every man is others better, & every man is bounde to mynysster to hie neyghbour, & to supplye his neyghbours lacke, of that which god hath endued him. As thou seest in the worlde howe the lordes and offycers mynysster peace to the commune welthe, punyshe murderers, theues, & euyl doers, and to mayntayne theyr order and estate do the communes mynysster to them agayne rent, trybute, tol, and custome. So in the gospell the curates whiche in every parryshe preache the gospell, ought of due tyte to receyue an honeste lynyng for them & theyr householdes, and such to ougtyt the other offycers whiche are necessarily requyred in the commune welthe of Chyrste. We neede not to vntylthy lurre in the gospell, to choppe and chaunge, and to playe the tawerners, alterynge the worde of god, as they do theyr wyne to theyr moost anauntage, and to falsly on goddes worde after every mans mowthe, or to abuse the same of Chyrst, to obayne therby auctoryte & power, to fede our slowe bellies. Nowe seest thou what prayer is, the ende therof, & wherfore it serueth.

If thou gyue me a thousande pounde to pray for the, I am no more boude than I was before. No slymagynacon can make the comaundement of god neyther greater nor smaller, neyther can to p lawe of god epyther adde or mynyshe. Goddes commaundement is as great as him selfe. I am bounde to loue the Turke with all my myght and power, yea and aboue my power euen from the ground of my hert after þe euylaple þe Chyrste loued me, neyther to spare goodes, bodye or lyfe to wyne him to Chyrst. And what

**The parable of the**  
what can I do more for the. yf thou gaueste me all  
the worlde. Where I se neade, there can I not but  
praye, yf goddis spiryte be in me.

Almes is a Greake worde, and signifyeth mercy.  
One Chrysten is better to an other at his neade of  
all that he is able to do for him, vntill his neade be  
suffyled. Every chrysten man ought to haue Chryst  
alwayes before his eyes, as an ensample to coun-  
terfete and folowe, and to do to his neyghboure as  
Chryst hath done to hym, as Paule teacheth in all  
his epistles, and Peter in his fyrst. and Iohn in his  
first also. This orde vseth Paule in all his pistels  
fyrst he preacheth the lawe, and proueth that the  
whole nature of man is dampned, in that the bette  
lusteth contrary to the wyl of god. For yf we were  
of god, no doubt we shulde haue luste in his wyl.  
Then preacheth he Chryst, the gospel, the promp-  
ses, and the mercy that god hath set forth to all men  
in Chrystes blode. Whiche they that beleue & take  
it for an earnest thyng, turne them selues to god, be-  
gynne to loue god agayne. & to prepare them selves  
to his wyl, by the workynge of the spiryte of god in  
them. Last of all exhorteth he to vnyte, peace, and so-  
bernes, to a voyde brawnynges sectes, opynions,  
disputynge, and arguynge about wordes, and to  
walke in to playne and synple faythe, and sealyng  
of the spiryte, and to loue one an other after the en-  
sample of Chryst, euen as Chryste loued vs, and to  
be thankfull, and to walke worthy of the gospel. &  
as it becommeth Chryst, and with the ensample of  
pure lyuynge to drawe all to Chryst.

Chryst is lord ouer all, & euery chrysten is here  
annexed



Wpcked māmon. Fo. xxxiij

annered with Chyſte, and therfore loyde of all, and  
eury one loyde of what ſoeuer an other hath. If  
thy brother oz neyghbout therfore neade and thou  
haue to helpe hym and yet ſhoweſt not merce, but  
withdraweſt thy hādes fro him: than robbeſt þ him  
of his owne & arte a thefe. A chyſten man hath Chyſ-  
tes ſpiryte. Howe is Chyſt a mercefull thyng: if  
therfore thou be not merceful after the enſample of  
Chyſt: than haſt thou not his ſpīte. If thou haue  
not Chyſtes ſpiryte. than art thou none of his. No  
vill. nor haſt any parte w him. Howeuer thouge  
thou ſhewe merce vnto thy neyghbout, yet if thou  
do it not with ſuche burnyng loue as Chyſt dyd  
vnto the, ſo muſt thou knowlege thy ſynne & deſyre  
merce in Chyſte. A chyſten man hath nought to  
reioyce in, as concerninge his dedes. His reioyſing  
is, that Chyſte dyed for hym, & that he is waſhed  
in Chyſtes blode. Of his deades reioyceſe he not,  
neyther counteth his merces, neyther giveth par-  
dons of the, neyther ſeketh any place in heuen  
of the, neyther maketh him ſelfe a ſalvoure of other  
men, thorowe his good workes. But giveth al ho-  
noure to god, & in his greattyeſt deades of merce  
knowlegeſe him ſelfe a ſinner vnfaynedly, and is  
abundantly content w the place that is prepared for  
him of Chyſt, & his good deades are to him a ſigne  
only, þ Chyſtes ſpiryte is in him, & he in Chyſte  
and thorowe Chyſt electe to eternall lyfe.

The ordye of loue oz charyte which ſome dreame,  
þ goſpell of Chyſt knoweth not of, þ a mā ſhuld be  
genne at him ſelfe & ſerue him ſelfe fiſt, & thā deſce  
de. I wot not by what ſteppes. Loue ſeketh not her

owne.

# The parable of the

stone p[ro]fete. ii. Corin. xii. but maketh a man to  
 forgette him selfe, & to turne his p[ro]fete to an other  
 man, as Ch[ri]ste sought not him selfe o[er] his owne  
 p[ro]fete but outs. This terme my selfe, is not in the  
 gospell, neyther yet father, mother, syster, brother,  
 kynseman. & one shulde be p[re]ferred in loue aboue  
 an other. But Ch[ri]st is all, in all thynges. Euery  
 ch[ri]stien man to an other, is Ch[ri]st him selfe, & thy  
 neyghbours neade hath as good ryght in thy goo-  
 des, as hath Ch[ri]st him selfe, whiche is heye and  
 loyde ouer all. And loke what thou owest to Ch[ri]st,  
 that thou owest to thy neyghbours neade. To thy  
 neyghbour owest thou thyne hert, thy selfe, and all  
 that thou haste and canste do. The loue that sp[ri]ng-  
 geth out of Ch[ri]st excludeth no man, neyther put-  
 teth differēce betwene one and an other. In Ch[ri]st  
 we are all of one degre withone respecte of persons  
 Not withstandynge, thoughe a ch[ri]stien mans hert  
 be open to all men, and recepueth all men. yet be-  
 cause that his abylte of goodes extendeth not so  
 ferre, this p[ro]uysion is made, that euery man shall  
 care for his owne householde, as father and mother  
 and thyne elders that haue holpen the, wyfe, chyl-  
 dren and seruauntes. If thou shuldest not care and  
 prouyde for thyne householde, than were thou an  
 infydele, seyng thou hast taken on the so to do, and  
 for as muche as that is thy parte committed to the  
 of the cōgregacion. Whan thou hast done thy due  
 tye to thyne householde, and yet haste forther abun-  
 dance of b[ea]titude of god, that owest thou to the  
 poore that can not laboure, o[er] wolde laboure & can gette  
 no worke, and are destitute of frendes, to the poore

I meane

Note y<sup>e</sup>  
 Lesson ii.  
 of the p[re]fete  
 of the p[re]fete

wycked māmon.

To. xxxv.

I meane which thou knowest, to the of thine owne partye. For that prouision ought to be had in the congregacion, that euery partye care for theyr poore. If thy neyghbours whiche thou knowest be serued, and thou yet haue superfluyte, and heareste necessyte to be amonge the bretherne a thousande myle of, to them arte thou better. yea to the very infydeles we be better, if they neade, as serfouth as we mayntayne them not agaynst Chryst or to blaspheme Chryst. Thus is euery mā that neadeth thy helpe, thy father, mother, syster, & brother in Chryst euen as euery man that doth the wyl of the father is father, mother syster, & brother vnto chryst.

Moreouer yf any be an infydele & a false Chrysten and forlake his housholde, his wyfe chylderne and suche as can not helpe them selves, then arte thou bounde and thou haue wherwith, enen as moche as to thynne owne housholde. And they haue as good ryghte in thy goodes, as thou thy selfe. And yf thou withdraue mercede from them and hast wherwith to helpe them: than arte thou a thefe. If thou shewe mercy, so doste thou thy detye, and art a faythfull mynyster in thy housholde of Chryst, & of Chryst shalt thou haue thy rewarde and thanke. If the whole worlde were thynne, yet hathe euery brother his ryght in thy goodes, and is heyre with the, as we are all heyres with Chryst. Moreouer the ryche & they that haue wysdome with them, muste se the poore set a worke, that as many as are aple may fede them selves with the labour of theyr owne handes, accordyng to the scripture and commaundement of god,

Nowe



### The parable of the

Nowe seest thou what almes deades meaneth, & wherfoze it serueth. He that seketh with his almes moze thā to be mercyfull, to be a neyghbour, to succour his brothers neade, to do his duety to his brother: to gyue his brother that he oweth hym: the same is blinde & seeth not what it is to be a chrysten man, and to haue felowshyppe in Chrystes blode.

As pertaynyng to good woꝝkes, vnderstaunde that all woꝝkes are good, which are done within þe lawe of god, en fayth and with thankes gyuyng to god, and vnderstande that thou in doyng them, pleasest god, what soeuer thou doest within þe lawe of god, as whan thou makest water. And trust me, yf other wynde oꝝ water were stopped, thou shuldest feale what a pꝛecyous thyng it were to do epyther of both and what thankes ought to be gyuen god therfoze. Moze ouer put no difference betwene woꝝkes, but what soeuer cometh in to thy hands, that do, as tyme, place, and occasyon gyueth: and as god hath put the in degre, hyꝛe, oꝝ lowe. For as touchyng to please god, there is no woꝝke better than an other. God loketh not fyꝛste on thy woꝝke, as the worlde doth, as though the beautyfulnes of þe woꝝke pleased him, as it doth the worlde, oꝝ as though he had neade of them. But god loketh fyꝛste on thy herte, what fayth thou hast to his woꝝdes, howe thou beuest him, trusteth him, and howe thou louest him for his mercye that he hath shewed the, he loketh with what herte thou woꝝkest, and ont what thou woꝝkest, how thou acceptest the degre that he hath put the in, and not of what degre thou art, whether thou be an Apostle oꝝ a shomaker. Set this enla-  
ple

ple before thine eyes. Thou art a kechynpage, and  
 wasthest thy maysters dyslikes, an other is an Apo-  
 stle, & preacheth the woꝛde of god. Of this Apostle  
 herke what Paule sayeth in the seconde to the Co-  
 rinth. ix. If I preache (sayeth he) I haue noughe  
 to reioyse in, for necessity is put vnto me, as who  
 shulde saye, god hath made me so. And is vnto me  
 yf I preache not. If I do it wyllynghly (sayeth he)  
 than haue I my rewarde, that is, than am I sure  
 goddes spiryte is in me, & that I am electe to eter-  
 nall lyfe. If I do it agaynste my wyl, an offyce is  
 comytted vnto me, that is, yf I do it not of loue to  
 god, but to gette a lyuing thereby, and for a worldly  
 purpose, and had leauer other wayes lyue, than do  
 I that offyce which god hath put me in, yet please  
 not god my selfe. Note now if this Apostle preache  
 not as many do not, whiche not onely make them  
 setues Apostles. but also compell men to take them  
 for greater than apostles, (yea for greater than  
 Chyſt hem selfe) than wo is vnto him. that is, his  
 damnacyon is iuste. If he preache and his hert not  
 ryghte, yet ministreth he the offyce that god hath  
 put him in. & they that haue the spiryte of god, here  
 the voyce of god, yea though he speake in an Ille.  
 More oter howe soeuer he preacheth. he hath not  
 to reioyse in that he preacheth. But and yf he prea-  
 che wyllynghly, with a true hert and of cōscience to  
 god: than hath he his rewarde, that is, than fealeth  
 he the earnest of eternall lyfe, and the workynge of  
 the spiryte of god in him. And as he fealeth goddes  
 goodnes and mercye. so be thou sure he fealeth his  
 owne infyrmyte. weakenes and vnworthynes, and  
 inorneth



### The parable of the.

moyneth & knowlegeth his synne, in that the herte  
wyl not aryse to worke with that ful lust and loue  
that is in chryst our lord. And neuerthelesse is yed  
at peate with god, tho we sayth & truste in Chryst  
Jesu. For the earnest of the spyrte that worketh in  
him, testifyeth and beareth wytnes vnto his herte,  
that god hath chosen him, and that his grace shall  
suffyce him, whiche grace is now not pde in hym.  
In his workes pntteth he no trust.

Nowe thou that mynstrest in the kechyn, and art  
but a kechynpage, receyuest all thyng of the hande  
of god, knowest that god hath put the in that offe-  
ce, submyttest thy selfe to his wyl, and setuest thy  
mayster, not as a man, but as Chryst him selfe. With  
a pure hert, accordynge as Paule teacheth vs, put-  
test thy truste in god, and with him leakest thy re-  
warde. More ouer there is not a good deade done,  
but thy herte reioyseth therin. yea whan thou hea-  
rest & the worde of god is preached by this Apostle,  
& seest the people turne to god, thou consentest vn-  
to the deade, thyne hert breaketh out in ioye, spzyn-  
geth and leapeth in thy brest, that god is honoured.  
And in thyne herte doyst the same, that the Apostle  
doth, and happly with greater delectacyon, and a  
more feruent spyrte. Nowe he that receyueh a pro-  
phete in the name of a prophete, shall receyue the re-  
warde of a prophete. Mat. x, that is, he that consen-  
teth to the dede of a prophete, and mayntayneth it,  
the same hath the same spyrte and earnest of euer  
lastynge lyfe, whiche the prophete hath, & is electe  
as the prophete is.

Nowe yf thou cōpare deade to deade, there is dyf-  
ference



wycked manimon. **Jo. xxxviii.**

ference betwixte washyng of dishes, & preaching of the worde of god. But as touchyng to please god, none at all. For nother that nor this pleaseeth, but as farforth as god hath chosen a man, hath put his spiryte in him and purifyed his herte, by faythe and truste in Chyyst.

Let euery man therfor wayte on the offyce wher- in Chyyste hath put him, and therein letue his bretherne. If he be of lowe degre, let hym pacientlye therein abyde, tyll god promote him, and exalte hym hyer. Let kynges and hede offycers seke Chyyste in theyr offyces, and minyster peace and quyetnes vnto the bretherne, punyshe synne, & that with mercye: euen with the same sorowe and greife of mynde, as they wolde cutte of a synger, or toynte, a legge, or arme of theyr owne body, yf there were such disease in them, that eyther they muste be cutte of, or els all the body must peryshe.

Let euery man of what soeuer craft or occupacyon he be of, whether byuer, baker, tayler, vittayler, marchaunt, or husbände man, refferre his crafte and occupacyon vnto the comune welthe and serue his byrthene, as he wolde do Chyyst him selfe. Let him bye and sell treuely, & not set dyce on his bretherne, and so sheweth he mercy, and his occupacyon pleaseeth god. And whā thou receyuest money for thy labour or ware, thou receiuest thy duette. For wher soeuer thou minyster to thy bretherne, the brether are dettours to grue the, wherwith to maintayne thy selfe, & thy housholde. And let your supfluyties succour the pooze, of whiche sorte shall euer be some in all townes, cytyes, and byllages, & that I suppose

G. l. pose

The parable of the

**H**ose the greatest nombze. Remembze that we are  
membzes of one body, and ought to minister one to  
an other mercyfully. And remebze that what soeuer  
we haue, it is gyuen vs of god, to bestowe it on our  
bzeihene. Let him that eateth, eate and gyue god  
tharikes, onely let not thy meate, pulle thyne herte  
from god. And let him that drynketh, do lyke wyse.  
Let him that hath a wyfe, gyue god thākes for his  
lybertie, onely let not thy wyfe withdawe thyne  
hert from god, and than pleasest thou god, and hast  
the worde of god for the. And in all thynges loke  
on the worde of god, and therein put thy trust, & not  
in a bysure, in a dysgyled garment, & a cutte shoe.

Seke the worde of god in all thynges, and witha  
out the worde of god, do nothyng, thonghe it ap  
pere neuer so glorpyous. What soeuer is done witha  
out the worde of God, that counte ydolatry. The  
kyngdome of heuen is within vs. Luc. xlii. Won  
der therfore at no mōstrous shappe, nor at any out  
warde thyng without the worde. For the worlde  
was neuer drawen fro god, but with an outwarde  
showe, and glorpyous apperaunce, and thyngs of  
ppocrysie, and of fayned and bysured fastyng, pray  
enge, watchyng, syngyng, offeryng, sacryfisyng,  
halowynge of superstitious ceremones, and mon  
strous dysgysyng.

Take this for an ensample. Johū baptyst, which  
had testymony of Chyyst and of the gospell, & there  
neuer rose a greater amonge womens chyldzen,  
with his fastyng, watchyng, prayeng, rayment, &  
faynte lyuyng, dysceyued the iewes, and brougte  
them in doubte, whether Johū were very Chyyst or  
not,

bycked manimon. I fo. xxxviii.

not, and yet no scripture or myracle testefyng it,  
so greatly the blynde nature of man, loketh on the  
outwarde shynynge of woikes, and regardeth not  
the inwarde worde whiche speaketh to the herte.  
Whan they sent to Iohn, asynge him whether he  
were Christ, he denied it. Whā they axed him what  
he was and what he sayd of him selfe: he answered  
not, I am he that watcheth, prayeth, drynketh no  
wyne nor stronge drynke, eateth nother fysh nor  
fleshe, but lyue with wylde honye & grasshoppers. &  
weate a cote of camels heare, & a gyrdell of a skyn:  
but sayd, I am a voyce of a cryer. My voyce onely  
pertayneth to you: those outwarde thynges whiche  
ye wonder at, pertayne to my selfe, onely vnto the  
carynge of my body. To you am I a voyce onely,  
and that whiche I preache. My preachynge (yf it be  
receyued in to a penitent or repentyng herte) shall  
teache you howe to liue & please god, accordyng as  
god shall wylle out his grace on euery man. Iohn  
preached repentaunce, sayenge, prepare the lordes  
waye, and make his pathes strayght. The lordes  
waye is repentaunce, & not ymagine of mans yma-  
gynacyon and inuencion. It is not possyble that  
the lord Christ shoulde come to a man, except he knowe  
him selfe and his synne, and truly repente. Make  
his pathes streyght: the pathes are the law, if thou  
vnderstāde it a ryght, as god hath gyuen it. Christ  
sayeth in. xviij. of Mat. Elias shall fyrst come, that  
is. shall come before Christ, and restore all thynges  
meanynge of Jo. ba. Iohn. ba. dyd restore the lawe  
and the scripture vnto the ryght sence and vnder-  
standynge, which the pharisees partly had darke-

note yf  
well

Fi



**The parable of the**  
ned and made of none effecte, throughe theyr owne  
tradicyons. **Mat. xv.** Where Chyſt rebuketh the,  
ſayenge: why tranſgreſſe ye the commaundementes  
of god, thozoughe your tradicyons: and partly had  
corrupte it with gloses and falſe interpretacyons,  
that no mā coulde vnderſtāde it, **Wherfoze Chyſt**  
rebuketh them. **Matt. xxiii.** ſayenge, **Wo be to you**  
**Phariſeyes. ypocrytes,** whiche ſhutte vp the kyng  
dome of heuē before men: ye entre not your ſelues,  
neither ſuffer they that come, to entre in: and partly  
dyd begyle the people and blynde theyr eyes. in diſ-  
gyſynge them ſelues, as h̄ readeſt in the ſame. **xxiii.**  
**Chap.** Howe they made brode and large **Philate-**  
**ries,** & dyd all theyr woꝝkes to be ſene of men, that  
the people ſhulde wonder at theyr diſgyſynges and  
viſurpynge of them ſelues, other wyſe than god had  
made them: and partly mocked them with ypocri-  
ſte of falſe holynes, in faſting, prayeng, and almes  
gyuynge. **Mat. vi.** And this dyd they for lucre to be  
in authoryte, to lytte in the conſciences of people,  
and to be counted as god hym ſelfe, that the people  
ſhulde truſt in theyr holynes, & not in god, as thou  
readeſt in the place aboue reherſid. **Mat. xxiii.** **Wo**  
**be to you Phariſies, ypocrites,** which deuoure wy-  
dowes houſes, vnder the colour of a longe prayer.  
Counterfeyte therfoze nothyng without the woꝝde  
of god, whan thou vnderſtādeſt, that it ſhal teache  
the all thynges, how to applye outward thynges,  
& where vnto the referre them. Beware of thy good  
entent, good mynde, good affectyon oꝝ zeale, as they  
call it. **Peter** of a good mynde and of a good affec-  
tyon oꝝ zeale, chode Chyſt. **Mat. xxi.** **Because he**  
**ſayd**

wycked māmon!

To xxxix.

sayd that he muste go to Hierusalem, and there be  
slayne. But Chryste called hym Satan for his la-  
bour, a name that belongeth to the deuyll. And said  
that he perceyued not godly thynges, but worldly,  
Of a good entent & of a feruent affectyon to Chryst  
the sonnes of zebedei, wolde haue had tyme to come  
downe from heuen, to consume the Samaritanes.  
Luc. ix. But Chryste rebuked them, sayenge, that  
they wiste not of what spiryte they were: that is,  
that they vnderstode not howe that they were al to-  
gether worldly and fleshely mynded. Peter smote  
Malchus of a good zeale: but Chryst condemned  
his deade. The very tewes of a good entent and of  
a good zeale, slewe Chryst, & persecuted þe apostles,  
as Paule beareth them recorde Ro. i. I beare them  
recorde (sayth he) that they haue a feruent mynde to  
godwarde, but not accordyng to knowlage. It is  
another thyng than to do of a good mynde and to  
do of knowlage. Laboure for knowlage, that thou  
mayste knowe goddes wyll, & what he wolde haue  
the to do. Our mynde, entent, & affectyon, or zeale,  
are blynde, & all that we do of them, is dampned of  
god, and for that cause hath god made a testament  
betwene hym and vs: wherein is contayned bothe  
what he wolde haue vs to do, and what he wolde  
haue vs to are of him. Se therefore that thou do no  
thyng to please god with all, but that he comaun-  
deth, neyther are any thyng of him, but þe haue  
prompted the. The tewes also (as it appereth Act.  
vii). Slewe Steuyn of a good zeale. Because he  
proued by the scripture, that god dwelleth not in  
churches or temples made with handes, The church-  
es at

G. iii.

ches at

Note

**The parable of the**  
che sat þ̄ by gy mynne, were ordayned, that the peo-  
ple shulde th̄yther resorte. to here the worde of god  
there preached onely, & not for the vse wherin they  
nowe are. The temple wherin god wll be worshypp-  
ped, is the herte of man. for god is a sp̄yte (sayth  
Chyist. Jo. iiii.) and wll be worshypped in the spi-  
ryte, and in trueth: That is, whan a penytent herte  
consenteth vnto the lawe of god, and with a strong  
fayth longeth for the promyses of god: So is god  
honoured on all sydes, in þ̄ we counse by myghte-  
ous in all his lawes and ordynances, and also true  
in all his promyses. Other worshypping of god, is  
there none, except we make an ydole of hym.

**I**shalbe recompensyd the at þ̄ t̄pyng agayne  
of the ryghteous. Luc. xiiii. Rede the texte be-  
fore, and thou shalt perceyue that Chyist doth  
here that same that he doeth. Mat. v. That is, he  
putteth vs in remembraunce of our duety, that we  
be to the poore, as Chyist is to vs, and also teacheth  
vs, howe þ̄ we can neuer knowe whether our loue  
be ryght, and whether it spryng of Chyist or no, as  
longe as we are but kynde to them onely, whiche  
do as muche for vs agayne. But and we be mercy-  
full to the poore, for conspence to god and of com-  
passyon and hartely loue, whiche compassyon and  
loue spryng of the loue we haue to god in Chyist,  
for the pure mercede and loue, that he hathe shewed  
on vs: than haue we a sure token, that we are belo-  
ued of god, and washen in Chyistes blode, & electe  
by Chyistes deservynge vnto eternall lyfe.

The scripture speaketh as a father dothe to his  
younge sonne, do this or that, and than wll I loue  
the,



Wpcked māmon.

To xl.

the, yet the father loueth his sounie fyzt, & studpeth with all his powre & wytte, to ouercome his chyld with loue and with kyndenes, to make hym do that which is comly, honeste, & good for it selfe. A kynde father and mother loue theyr chylder, euen when they are euill, that they wolde shede theyr owne blode to make them better, and to byynge them into the ryght waye. And a natural chyld studpeth not to obtayne his fathers loue with woikes, but considereth with what loue his father loueth him with all, and therfore loueth agayne, is glad to do his fathers wyl, and studpeth to be thankfull.

The spiryte of the worlde, vnderstandeth not the speakynge of god, neyther the spirite of the wyle of this worlde, neyther the spiryte of Philosophers, neyther the spiryte of Socrates, of Plato, or of Aristoteles & thikes, as thou mayest se, in the fyzt and seconde chappter of the fyzt to the Corint. Though that many are not ashamed to ruple & blasphemise sayenge howe shulde he vnderstande the scrpyture seyng he is no philosopher, neyther hath he sene his metaphislike. More ouer they blasphemise, sayenge, howe can he be a dyspne, and wotteth not what is Subiectum in theologia. Neuer the lesse, as a man without þe spiryte of Aristotell or philosopher, may by the spiryte of god, vnderstande scrpyture: Euen so by the spiryte of god, vnderstandeth he, that god is to be sought in all the scrpyture, & in all thynges and yet wotteth not what meaneth Subiectum in theologia, because et is a terme of theyr owne makinge. If thou shuldest saye to hym that hath the spiryte of god, the loue of god, is the keepynge of the

G. lill.

com.

**The parable of the**  
Commāndementes, & to loue a mans neyghboure,  
is to shewe merce, he wolde without arguynge oꝝ  
disputyng vnderstāde, howe that of the loue of god,  
spryngeth the keppnge of his cōmañdementes, and  
of the loue to thy neyghboure, spryngeth merce.  
Howe wolde Aristotell denye suche speakyng, and  
a Duns man wolde make .xx. dissyncons. If thou  
wouldest say (as sayeth saynt Iohn in the fourth of  
his ppylle), howe can he that loueth not his neygh-  
bour whome he seeth, loue god whome he seeth not.  
Aristotell wolde saye, loo a man must first loue to his  
neyghbour, & than god: and out of the loue to thy  
neyghbour, spryngeth the loue to god. But he that  
fealeth the workynge of the spyrte of god, and also  
from what vengeance the blode of Chyste hath  
delyuered hym, vnderstandeth howe that it is im-  
possyble to loue other father oꝝ mother, syster, bro-  
ther, neyghbour, oꝝ his owne selfe a ryght, excepte  
it sprynge out of the loue to god, & perceyuet that  
the loue to a māns neyghbour, is a signe of the loue  
to god, as good fruyte declareth a good tree, & that  
the loue to a mans neyghbour, accompanyeth and  
foloweth the loue of god, as heate accompanyeth &  
foloweth fyre.

Lyke wyse whan the scripture sayeth. Chyist shal  
rewarde every man at the resurrection, oꝝ byrnyng  
agayne accordyng to his deades, the spyrte of  
Aristotles ethikes wolde saye loo with the multy-  
tude of good workes mayst thou, & muste thou ob-  
tayne euerlastyng lyfe. And also a place in heuen  
hys oꝝ lowe, accordyng as thou haste many oꝝ fewe  
good workes, & yet wotteth not what a good worke  
meaneth.

meaneth as Chyſt ſpeaketh of good workes, as he  
that ſeeth not þ herte, but outwarde thynges onely.  
But he that hathē goddes ſpyte, vnderſtādeth it.  
He ſealetþ þ good workes are nothyng, but ſcraytes  
of loue, compaſſyon, mercyfulnes, and of a tender-  
nes of herte, whiche a Chyſten hath to his neygh-  
bour, and that loue ſpyngeth of that loue, whiche  
he hathē to god, to his wyll and cōmatindementes,  
and vnderſtandeth alſo, that the loue whiche man  
hathē to god ſpyngeth of the infinite loue and bo-  
domeleſſe mercy, whiche god in Chyſt ſhewed fyrſt  
to vs, as ſayeth Iohſ in the pſtle & Chap. aboue  
reherſed. In this (ſayeth he) appered þ loue of god  
to vs warde, becauſe that god ſent his onely begot-  
ten ſonne, in to the worlde, that we myght lyue tho-  
rowe hym. Here in is loue, not that we loued god,  
but that he loued vs, and ſent his ſonne to make a  
greiment for our ſynnes. In concluſion, a Chyſten  
man ſealetþ that that vnſpeakeable loue and mercy  
whiche god hathē to vs, & that ſpyte whiche wor-  
keth all thynges, that are wroughte, accordyng to  
the wyll of god, and that loue wherwyt he we loue  
god, and that loue whiche we haue to our neygh-  
bour, and that mercy and compaſſyon, whiche we  
ſhowe on hym, and alſo that eternall lyfe, whiche is  
layde vp in ſtore for vs in Chyſte, are all together  
the gyfte of god, thowwe Chyſtes purchaſynge.

If the ſcripture ſayd alwayes, Chyſte ſhall re-  
warde the accordyng to thy ſaythe, or accordyng  
to thy hope & truſt thou haſt in god, or accordyng  
to the loue thou haſte to god and thy neyghbour, ſo  
were it true alſo as thou ſeſt. i. De. i. receauyng the

ende

of loue



### The parable of the

ende or rewarde of your faythe the helthe & saluā-  
cyon of your soules. But the spirytuall thynges  
coude not be knowe, saue by theyr woꝝkes, as a  
tree can not be knowen, but by her fruyte. Howe  
coude I knowe that I loued my neyghbour, yf ne-  
uer occaſpan were giuen me, to shewe merce vnto  
hym: howe shulde I knowe that I loued god, yf I  
neuer suffered for his sake: howe shulde I knowe  
god loued me, yf there were no infynyte, cōtacyon,  
perryll, & toperdy, whence god shulde deliuer me.

**T**here is no man that forsaketh house, other fa-  
ther, or mother, other bꝛetherne, or syſterne, or  
wyfe, or chylderne, for the kyngdome of heuē  
sake, whiche shall not receyue moche moze in thys  
woꝝlde, and in the woꝝlde to come euerlaſtyng lpe.

Luc. xviii.

Here ſeeſt thou that a chꝛyſte mā in all his woꝝ-  
kes, hathe reſpecte to nothyng, but vnto the gloꝝye  
of god onely, & to the mayntaynyng of the trueth  
of god, and doeth and leaueth on done, all thynges  
of loue, to the gloꝝye and honour of god onely, as  
Chꝛyſt teacheth in the Vater noſter.

More ouer whan he ſayeth, he ſhall receyue moche  
moze in this woꝝlde, of a trueth yea he hathe recey-  
ued moche moze al redy. For except he had felte the  
infynyte mercy, goodnes, loue, and kyndnes of god  
and the ſelowſhyype of the blode of Chꝛyſt and the  
comfoꝝt of hys ſpyꝛte of Chꝛyſt in his herte, he coude  
neuer haue forſaken any thyng for goddes ſake.

Not withſtādyng (as ſayth Marke in the .x. chap)  
Who ſoeuer for Chꝛyſtes ſake and the goſpels for-  
ſaketh, house, bꝛetherne, or ſyſters, &c. He ſhall re-  
ceyue

Wicked manon.

To. xlii.

septe and hundreth folde houses, betherne. ac. that  
is spirytually. For Chyyst shal be all thynges vnto  
the, The aungels all chrysten, and who soeuer doth  
the wyll of the father, shal be father, mother, syster,  
and brother, vnto the, and all theyrs shal be thine.  
And god shal take the care of the, and minyster all  
thynges vnto the, as longe as thou sekest but his  
honour onely. Howe ouer, yf thou were to be ouer  
all the worlde, yea of ten worlde, before þ knewest  
god: yet was not thyne appetyte quenched, thou  
thurstdest for more. But yf thou seke his honoure  
onely, th an shal he slake thy thirst, and thou shalt  
haue all that thou despest, and shal be content: yea  
yf thou dwell amonge infydeles, & among the most  
cruellest nacyon of the worlde, yet shal he be a father  
vnto the, and shal defende the as he dyd Abraham.  
Isaac, and Iacobe, & all sayntes, whose lyues thou  
redest in the scrypture. For all that are paste and  
gone before, are but ensamples to strenght out sayth  
and truste in the worde of god. It is the same god,  
and hath sworne to vs all that he sware vnto the,  
and is as true as euer he was, and therfore can not  
but fulfyll his promyses to vs, as well as he dyd to  
them, yf we bleue as they dyd.

The houre shal come, whan all they that are in  
the graues, shal heare his voyce, that is to saye,  
Chyristes voyce, & shal come forth, they that haue  
done good in to the resurreccyon of lyfe, and they  
that haue done euill, in to the resurreccyon of dam  
nacyon. Iohn. v: This and all lyke textes, declare  
what foloweth good workes, and that our deades  
shal testefye with vs, or agaynst vs, at that daye,  
and

### The parable of the

and putteth vs in remembrance, to be diligent & feruent in doyng good. Hereby mayste þe not vnderstande that we obtayne the fauoure of god and the enheritaunce of lyfe, thow we the merites of good workes, as hyrlpnges theyr wages. For than shuldest thou robbe Christ, of whose fulnes, we haue receyued fauour for fauour. Jo. i. That is goddes fauour was so full in Christ, that for his sake he giveth vs his fauour, as affirmeth also Paule. Ephe. i. He loued vs in his beloued, by whome we haue (sayth Paule) redempcyon thow we his blode, and forgyuenes of synnes. The forgyuenes of synnes, than is our redempcyon in Christ, and not the rewarde of workes. In whome (sayth he in the same place) he chose vs befoze the making of the worlde, that is, long befoze we did good workes. Thow we sayth in Christ, are we also the sonnes of god, as þe readeest Joh. i. In that they beleued on his name he gaue them power to be the sonnes of god. God with all his fulnes and ryches, dwelleth in Christ, and out of Christ must we leache al thinges. Thou readeest also. Jo. iii. He that beleueth on the sonne, hath eternall lyfe. And he that beleueth not, shall se no lyfe, but the wrathe of god, abydeþ vpon him, Here seest thou that the wrathe and vengeaunce of god posselleth every man, tyll sayth come. Sayth & trust in Christ, expelleth the wrathe of god, & bringeth fauour the spiryte, power to do good and euer lastyng lyfe. More ouer, vntyll Christ haue giuen the lyght, thou knowest not whete in standeth the goodnes of thy workes, and tyll his spiryte hath loosd thyne harte, þe canste not consent vnto good workes



workes. All that is good in vs, bothe wyl & woꝝ  
kes cometh of the fauour of god thowwe Chꝛist, to  
whome be the laude. Amen.

**I**f any man wyl do his wyl (he meaneth the  
wyl of the father), he shall knowe of the doc-  
tryne, whether it be of god, or whether I speake of  
my selfe. Jo. vii. This texte meaneth not, that any  
man of his owne strengthe, power, and fre wyl (as  
they call it) can do the wyl of god, befoꝛe he hath  
receyued the spiryte & strength of Chꝛiste, thowwe  
saythe. But here is ment, the whiche is spoken in  
the thyꝛde of John, whan Pꝛocodemus metuayled  
howe it were possyble that a man shulde be boꝛne  
agayne. Chꝛiste answered, & whiche is boꝛne of the  
fleshe, is fleshe; and that which is boꝛne of the spi-  
ryte, is spiryte, as who shulde say, he that hathe the  
spiryte thowwe saythe, and is boꝛne agayne and  
made a newe in Chꝛist, vnderstandeth the thynges  
of the spiryte, and what he that is spirytual meane-  
th. But he that is fleshe, and as Paule sayeth. i.  
Co. ii. A naturall man & leed of his blynde reason  
onely, can neuer ascende to the capacyte of the spi-  
ryte. And he gꝛueth an ensample sayeng, the winde  
bloweth where he lysteth, & thou hearest his voyce,  
and wott est not whence he cometh, noꝛ whether he  
wyl. So is every man that is boꝛne of the spiryte:  
he that speaketh of the spiryte: can neuer be vnder-  
stande of the naturall man, whiche is but fleshe, &  
saueth no more, than thynges of the fleshe. So  
here meaneth Chꝛist, yf any man haue the spiryte,  
and consenteth vnto the wyl of god, this same at  
wys wotteth what I meane.

The parable of the.

**I**f ye vnderstande these thynges, happye are ye, yf ye do them. Iohn. xii. A chrysten mans hert, is with the wyll of god, with the lawe and cōmaūdementes of god, and hungereth and thirsteth after strength to fulfill them, and moorneth day and nyght, desyringe god orcozdyng to his promyses, for to gyue hym power to fulfill the wyll of god in loue and luste: than testyfeth his deade, that he is blessed, & that p̄ spiryte which blesseth vs in Chryst is in hym, and minystrereth suche strength. The outward deade, testefneth what is within vs, as thou readeest. Iohn. v. The deades whiche I do, testefye of me sayth Chryst. And Iohn. xiii. Hereby shall al men knowe that ye are my discyples, yf ye loue one an other. And Iohn. xiiii. he that hathe my cōmaūdementes & kepeth them, the same it is that loueth me. And agayne, he that loueth me kepeth my cōmaūdementes, and he that loueth me not, kepeth not my cōmaūdementes, the outward deade testefenge of the inward herte. And Iohn. xv. If ye shall kepe my cōmaūdementes, ye shall contynewe in my loue, as I kepe my fathers cōmaūdement, and cōtynewe in his loue. That is, as ye se the loue that I haue to my father, in that I kepe his cōmaūdementes, so shall ye se the loue that ye haue to me, in that ye kepe my cōmaūdementes.

Thou mayste not thynke, that our deades blesse vs fyrst, and that we preuent god and his grace in Chryst, as thoughe we in our naturall gyftes, and beinge as we were borne in Adam, looked on p̄ lawe of god, and of our owne strength fulfilled it, and so became ryghteous, & than with that ryghteousnes obtayned

Note of y  
loue of god

obtained the fauour of god. As Philosophers wyte of ryghteousnes, and as the ryghteousnes of temporal lawe is, where the lawe is satysfied with the ppeccisye of the outwarde deade. For contrary to that readest thou. Iohū. x. ye haue not cholen me sayd Chryst but I haue cholen you, that ye go and byynge foz the fruyte, and that your fruyte remayne. And in the same chapyter. I am a vyne, and ye the bryūches & without me can ye do nothyng. With vs therfore so goeth it. In Adam are we all as it were wyld crabtrees, of which god cholet whome he wyl, and plucketh them out of Adam, and planteth them in the garden of his mercee, and stocketh them & graffeth the spiryte of Chryst in them, whiche byyngeth foz the fruyte of hys wyl of god, whiche fruyte testefieth hys god hath blessed vs in Chryst. Note this also, that as longe as we lyue we are yet partly carnall and flesshely (not withstanding that we are in Chryst, and though it be not imputed vnto vs foz Chrystes sake), foz there abydeth and remayneth in vs, yet of the olde Adam, as it were the stocke of the crabtree, and ever amonge whan occasion is gyuen hym sheweth foz his bryūches and leaues, budde, blossom, and fruyte. Against whom we muste fyght and subdue hym, and chaunge all his nature, by a lytell and a lytell, with prayer, fastyng, watchyng, with vertuous meditacion and holy woꝝkes, vntyll we be all together spiryte. The kyngdome of heuen sayeth Chryst. Mat. xiii. is like leayn, whiche a woman taketh and hydeyth in. iii. peckes of meale, tyll all be leauended. The leayn is the spiryte, and we the meale, which must be searsoned



**The parable of the** <sup>soned with the spiryte, a lytell and a lytell, till we  
be thowwe out spirytual.</sup>  
**Whiche** shall rewarde euery man accordyng to  
his deade. Ro. ii. That is accordyng as the deades  
are, so shall euery mans rewarde be, the deades de-  
clare what we are, as the fruyte the tree, accordyng  
to the fruyte, shall the tree be praysed. The rewarde  
is gauen of the mercy and trueth of god, and by the  
deseruyng and merytes of Chyyst. Who soeuer re-  
penteth, beleueth the gospell, and putteth his trust  
in Chyestes merytes, the same is heyre with Chyest  
of eternall lyfe. For assuraunce wherof, the spiryte  
of god is powred in to his hert, as an earnest whi-  
che looseth hym from the bondes of Sathan, and  
gyueth hym luste and strength euery day more and  
more, accordyng as he is dyspnt to are of god for  
Chyestes sake. And eternall lyfe foloweth good ly-  
uynge. I suppose (sayeth saynt Paule in the same  
pystle the viii. Chap.) that the afflictions of this  
worlde, are not worthye of the gloire which shal be  
shewed on vs, that is to saye, that whiche we here  
suffre, can neuer deserue that rewarde, whiche there  
shal be gauen vs.

More ouer, if the rewarde shulde depende and  
han ge of the workes, no man shulde be saued. For  
as moche as our best deades compared to the lawe,  
are damnable synne. By the deades of the lawe, is  
no fleshe iustified: as it is wrytten in the thyrde  
Chappter to the Rom. The lawe iustifyth not, but  
vtteth the synne onely, and compelleth & depueth  
the penitent or repentynge synner, to flee vnto the  
sepulture of mercye in the blode of Chyest. Also re-  
pente

penite we neuer so muche, be we neuer so well wyl-  
 lynge vnto the lawe of god, yet are we so weake,  
 and the snares and occalyons so innumerable, that  
 we falle dayly and hourely. So that we coulde not  
 but dispayre, yf the rewarde hanged of the worke.  
 Who soeuer ascribeth eternall lyfe, vnto the deser-  
 uynge and meryte of workes, muste faile in one of  
 two inconuenientes, epyther muste he be a blynde  
 Pharisey, not seynge that the lawe is spirytuall, &  
 he carnall, & loke and reioyse in the outwarde shyn-  
 nyng of his deades, dispyllynge the weake, and in  
 respecte of them, iustelye hym selfe. Or els (yf he se  
 howe that the lawe is spirytuall, and he neuer able  
 to ascende vnto that, whiche the lawe requyrez) he  
 must nedes despayre. Let euery Chyristen man ther-  
 fore reioyse in Chyyst our hope, truste, and ryghte-  
 ousnes, in whome we are loued, chosen, and except,  
 vnto the enherytaunce of eternall lyfe, neyther pre-  
 sumynge in our perfectnes, neyther despyr ynge in  
 our weakenes. The parfitter a man is, the clerer in  
 his syght, and seeth a thousandethynges whiche  
 displease hym, and also perceyuenes that can not be  
 obtained in this lyfe. And therefore desyrez to be in  
 Chyyste, where is no more synne. Let hym that is  
 weake and can not do that he wolde fayne, do not  
 dispayre, but turne to hym that is strong, and hath  
 promysed to gyue strengthe to all that are of hym in  
 Chyistes name, & cōplayne to god, & desyre him to  
 fulfill his promyses & to god cōmytte hym selfe. And  
 he shall of his mercy & trueth, strength him & make  
 hym feale, with what loue he is beloued for Chy-  
 stes sake, though he be neuer so weake.

The parable of the

**T**hey are not ryghteous befoze god, whiche  
heareth the lawe, but they which do the lawe  
be iustefyed. Roma. ii. This texte is playner  
than that, it needeth to be expounded. In the cha-  
piter befoze (Paule proueth) that the lawe natu-  
rall, holpe not p gentyles. For the lawe of god was  
writen in the hertes of the gentiles (as it appereth  
by the lawes, statutes, & ordynaunces, whiche they  
made in theyr cyties), yet kepte they them not. The  
great kepe the smalle vnder, for theyr owne profet,  
with the violence of the lawe. Every man prayseth  
the lawe, as farforth as it is profitable and plea-  
saunt vnto hym selfe. But whan his owne appet-  
tes shulde be refrayned, than grudgeth he agaynst  
the lawe. Moze ouer he proueth that no knowlage  
holpe the gentiles. For though the lerned men (as  
the Philosophers) came to the knowlage of god, by  
the creatures of the worlde, yet had they no power  
to worshyppe god. In this seconde chapytre pro-  
ueth he, that the Jewes (though they had the lawe  
written), yet it holpe them not: they coude not kepe  
it, but were ydolaters, and were also murderers,  
adulterers, and what soeuer the lawe forbadd. He  
concludeth therfore, that the Jewe is as well dam-  
ned as the gentyle. If hearynge of the lawe onely  
myghte haue iustefyed, than had the Jewes byn  
ryghteous. But it requized that a mā do the lawe,  
yf he wyl be ryghteous. Whiche because the Jewe  
dyd not, he is no lesse damned than the gētylc. The  
publyshynge and declarynge of the lawe, doth but  
bitter a mans synne, and gyueth neyther strengthe  
nor helpe to fulfyll the lawe. The lawe killeth thy  
conscience,



conscience, & giveth the no luste to fulfill the lawe. Sayth in Chyſt giveth luste and power to do the lawe. Nowe is it true, that he whiche doth þ lawe, is ryghteous, but that dothe no man saue, he that beleueth and putteth his truste in Chyſt,

**I**f any mans worke that he hath builde vpon abyde, he shall receyue a rewarde .i. Corin. ii.

The circumstance of the same Chapitre, that is to wytte, þ whiche goeth before, and that whiche foloweth, declareth playnly what is mente. Paule talketh of lernynge doctrine, or preaching. He sayth that he him selfe hath layde the foundacyon, which is Iesus Chyſt: & that no man can laye any other. He exhorteth therfore every mā to take heede what he buyldeth vpon. & boweth a simyltude of the goldeſmythe, whiche tryeth his metalles with fyre, sayenge, that the fyre (that is) the iudgement of the scripture, shall trye every mā's worke, that is every mā's preachynge and doctrine. If any buylde vpon the foundacyon layde of Paule, I meane Iesus Chyſt, golde, syluer, or precyous stone, whiche are all one thyng, and signyfy true doctrine, whiche whan it is examyned, the scripture alloweth, than shall ye haue his rewarde, that is he shall be sure þ his lernynge is of god and that goddes spiryte is in hym, and that he shall haue the rewarde þ Chyſt hath purchased for hym. On the other syde, yf any man buylde thereon tymbre, heye, or stumbe, which are all one, and signyfy doctrine of mans ymagynacyon, tradicions, and fantasyes, whiche stande not with Chyſte whan they are examyned and iudged by þ scripture, he shall suffre damage, but shall

The parable of the  
 he saued him selfe, yea as it were thozowe fyre, that  
 is, it shall be paynfull vnto him, that he hath lost  
 his labour, and to se his buyldynge peryshe. Not-  
 withstandynge yf he repent and embrace the trueth  
 in Chyrist he shall obtayne merce & be saued. But  
 yf Daule were nowe a lyue and wolde defende his  
 owne learynge, he shulde be tried thozowe fyre, not  
 thozowe fyre of the iudgement of scripture (for that  
 lyght men nowe utterly refuse), but by the popes  
 lawe, and with fyre of sagottes.



W e must al appere before the iudgement  
 seate of Chyrist, for to receue euery man  
 according to the deades of his body. ii.  
 Corin. v. As thy deades testefye of the,  
 so shal thy rewarde be. Thy deades be  
 euell, then is the wyathe of god vpon the, and thyne  
 herte is euill, and so shal thyne rewarde be, yf thou  
 repent not. Feare therfore, & crye to god for grace,  
 that thou mayst loue his lawes. And whan thou  
 louest them, cease not tyll þu haue obtayned power  
 of god to fulfyll them: so shalte thou be sure, that a  
 good rewarde shal folowe. Whiche rewarde not thy  
 deades, but Chyristes haue purchased for the, whose  
 purchasynge also is that luste whiche thou hast to  
 goddes lawe, & that myght where with þu fulfyllest  
 them. Remembre also, that a rewarde is rather cal-  
 led that whiche is giuen frely, than that whiche is  
 deserued. That whiche is deserued, is called (yf the w  
 mylde giue hym his ryght name), hyre, or wages. A  
 rewarde is giuen frely to prouoke vnto loue and  
 to make frendes.

Remembre, that what soeuer good thyng any  
 man

wycked mamon.

To. xlii

man doth, that shall he receyue of the lorde. Ephes. vi. Remembryng that ye shall receyue of the lorde the rewarde of enherytaunce. Collossens. iii. These two textes are excedyng playne. Paul. meaneth as Peter doth. i. Petri. ii. That seruantes shulde obey theyr maisters with all theyr hertes, and with good wyll, though they were neuer so euill. yea he wyll that all that are vnder power, obey euen of herte & of conscience to god, because god wyll haue it so, be y rulers neuer so wycked. The chyldren must obey father & mother, be they neuer so cruell or vnkynde, lyke wyse the wyfe her husbande, the seruaunte his mayster, the subiectes and cōmunes, theyr lorde or kyngt. Why? For ye serue the lorde sayth he, in the thyrde to the Collo. We are Chyistes and Chyiste hath bought vs as thou readeest. Ro. xliii. i. Cor. vi. i. Petri. i. Chyiste is our lorde, and we his possessors and his also is the commaundement. Nowe ought not the cruellnesse and charytyshenesse of father and mother, of husbande, mayster, lorde, or kyng, cause vs to hate y commaundement of our so kynde a lorde Chyist. Whiche spared not his blode for our sakes, whiche also hath purchased for vs w his blode, y rewarde of etenall lyfe, which lyfe shall folowe the pacyence of good luyng, & wher vnto our good deades testefye that we are chosen. Furthermore we are so carnall, that yf the rulers be good, we can not knowe whether we kepe the commaundement for the loue that we haue to Chyiste and to god, thow we hym or no. But yf thou canst fynde in thyne herte to do good vnto hym y rewardeth the euill agayne, than arte thou sure that the same spyrte is in the,

h. ii

that

the order of  
seruants and  
children



**The parable of the.**  
 that is in Chypt. And it foloweth in the same cha-  
 ptre to the Collosiens. He that doth wronge shall  
 receyue for the wronge that he hath done. That is  
 god shall auenge & abundantly whiche seeth what  
 wronge is done vnto the, and yet suffereth it for a  
 tyme, that thou myghtest seale thy pacyence, and the  
 workyng of his spiryte in the, and be made pfecte.  
 Therfore se that thou not ones desyre vengeance  
 but remytte all vengeance vnto god, as Chyist dyd  
 whiche (sayth Peter. i. Petri. ii.) when he was re-  
 uyled, reuyled not a gayne, neyther thretened when  
 he sufferd. vnto suche obedience, vnto suche pacy-  
 ence, vnto suche a poore herte, & vnto suche sealyng  
 is Paules meanynge to bypne all men, & not vnto  
 the vayne disputyng of them that ascribte so hye a  
 place in heuen, vnto theyr pryde merytes. whiche  
 as they seale not the workyng of goddes spiryte,  
 so obey they no man. If the kynge do vnto them but  
 right, they will interdpte the hole realme, curse, ex-  
 comunycate and sende downe farre benethe the bo-  
 tome of hell, as they haue brought the people out  
 of theyr wyttis, and made them madde to beleue.

**T**hy prayers & almes are come vp i to remem-  
 braunce in the presens of god (in the .x. chapp  
 ter of Actes). That is god forgetteth the not  
 though he come not at the fyrst callynge, he loketh  
 on, and beholdeth thy prayers & almes. Prayer co-  
 meth from the herte. God loketh fyrst on the herte,  
 and thā on the deade. As thou redest. Genesis. iiii.  
 God behelde or looked fyrst on Abell, & than on his  
 offerynge. If the hert be vnpure, the deade verely  
 pleaseth not, as thou seest in. Cain. Marke the orde.

In

In the begynnynge of the chapytre, thou readeſt, there was a certayne man namen Cornelius, which feared god, gaue muche almes, and prayed to god alwaye. He feared god, that is, he trembled & quaked, to breake the commaūdementes of god, That prayed he alwaye. Prayer is the fruyte, effecte, deade, or acte of faythe, and is nothyng but the longynge of the herte for those thynges whiche a man lacketh, & whiche god hath promysed to grue him. He dothe also almes. Almes is the fruyte, effecte, or deade of compassyon and pitye whiche we haue to our neyghbour. Oh a glorious faythe and a right whiche so trusteth god and beleueth his promyses, that he feareth to breake his cōmaūdementes and is also mercyfull vnto her neyghbour. This is that faith wherof thou readeſt namely in Peter, Paule, and Iohn, that we are therby bothe iustified & saued. And who so euer ymagyneth any other fayth, deceyueth hym selfe, and is a bayne disputer and a brawler about wordes, and hath no fealyng in his herte.

Thoughe thou cōsent to the lawe, that it is good ryghteous and holy, sozowest and repentest because thou haste broken it, moznest because thou haste no strength to fulfyl it: yet arte not thou therby at one with god, yea thou shuldest shortly dyspayle & blaspheme god, yf the promyses of forgyuenes and of helpe were not therby, and faythe in thyne herte to beleue them. Fayth therfore setteth þat one to god.

Faythe prayeth alway. for she hath alwaye her infirmities and weakenes befoze her eyes, and also goddes promyses, for whiche she alwaye longeth & in all.

The parable of the.

in all places. But blynde vnbefese prayeth not al-  
waye, no: in all places, but in the churche onely, &  
that in suche a churche, where it is not laufull to  
preache goddes promyses, neither to teache men to  
truste therein. saythe whan she prayeth letteth not  
her good deades before her sayenge. **Lozde for my**  
**good deades do this o: that.** No: bargayneth with  
god, sayenge, **lozde graunte me this, o: do this o: &**  
**and I wpll do this o: & for the,** as mumble so much  
dayly, go so farre o: faste, this o: that faste, entre in  
this religyon o: that, with such other popntes of in-  
fydelite, yea rather ydolatre. But she letteth her in-  
fympties and her lacke before her face, and goddes  
promyses, sayenge. **Lozde for thy mercy and trueth**  
**whitch thou hast sworne be mercyfull vnto me, and**  
**plucke me out of this prysyn, and out of this hell.**  
**And loose thy handes of Sathan, & giue me power**  
**to glorifye thy name, saythe therfore trusteth in**  
**the herte, and before god, & the deades trusteth out**  
**wardely before the wo:ld, that is, testeth onely be-**  
**foze men, what we are inwardly before god.**

Who sweurt lokes in the parfayte lawe of lyberte  
and contynueth therein. ( If he be not a forgetfull  
hearer. but a doer of the wo:ke ) he shall be happye  
in his deade. James. i. The lawe of liberte, that is,  
whiche requy:eth a fre herte, o: ( yf thou fulfyll it )  
declareth a fre hart, loosed from the bondes of Sa-  
than. The preachynge of the lawe maketh no man  
fre, but byndeth. for it is the keye, that bindeth all  
consciences vnto eternall damnacyon, whan it is  
preached: as the promyses o: gospell, is & keye that  
looseth all consciences that repente whan they are  
bounde



wycked māmon.

To elir.

boude thow we prechunge of the lawe. He shal be happye in his deade, that is, by his deade shall he knowe, that he is happye and blessed of god, which hath geuen hym a good hert and power to fulfyll the lawe. By hearping the lawe, þu shalt not knowe that thou art blessed, but yf thou do it, it declareth that thou arte happye and blessed.

**W**as not Abraham iustified of his deades, whā he offered his sone Isaac, vpon the alter? James. iii. His deades iustified him befoze the worlde, that is, it declared & vttered the fapth, whiche bothe iustifyeth hym befoze god, and wrought that wonderfull worke, as James also assymeth:

Was not Raab the harlot iustified whan she receyue þe messyngers, & sent the out an other waye? James. iii. That is likewise outwardly, but befoze god, she was iustified by fapthe, whiche wrought that outwarde deade, as thou mayste se. Iosue. ii. She had herde what god had done in Egypte, in the redde see, in the deserte, & vnto the two hynges of the Amorreans, Seon, and Og. And she confessed, sayeng: our lord god, he is god i heuen, aboue and in earth benethe. She also beleued that god as he had promysed þe chyldren of Israell, wolde geue them the lande wherin she dwelt, & consented there vnto, submytted her selfe vnto the wyll of god, and holpe god (as moche as in her was) and saued his spyes and messyngers. The other feared that whiche she beleued, but resysted god w all theyr myght and had no power to submytte them selfe vnto the wyll of god. And therfore perished they, & she was saued & that thow we fapthe, as we reade Iher. xi.

3.4.

where

The parable of the  
where thou mayste se, howe the holy fathers were  
saued thowme saythe, and howe saythe wrought in  
them. Saythe is the goodnes of all the deades that  
are done within the lawe of god, and maketh them  
good and glozvous, seme they neuer so vyle, & un-  
belefe maketh them damnable, seme they neuer so  
glozvous.

**A**s pertaynyng to that whiche James in this  
iiij. Chap. sayeth. What anapletb though a mā  
say, that he hath sayth, yf he haue no deades:  
can saythe saue hym: and agayne, saythe without  
deades, is deed in it selfe. And the deuils beleue &  
tremble. And as the body without y<sup>e</sup> spiryte is deed,  
euen so sayth without deades is deed. It is many-  
feste and clere, that he meaneth not of that saythe,  
wherof Petr and Paule speake in theyr Epistles,  
Johā in his Gospell and fyrst pylle, and Chryst in  
the gospell whan he sayeth, thy saythe hath made  
the safe, be it to the accordyng to thy sayth, or great-  
ter is thy saythe, and so forthe, and of whiche, Ja-  
mes hym selfe speaketh in y<sup>e</sup> fyrst Chapytre, sayeng,  
of his owne wyll begate he vs wiche the worde of  
lyfe that is, in beleuyng the promyses wherin is  
lyfe, are we made the sonnes of god.

Whiche thyng I also this wyse proue. Paule  
sayth, howe shall or can they beleue without a prea-  
cher: Howe shulde they preache, excepte they were  
sente: Howe I praye you whan was it harde that  
god sent any man to preache vnto y<sup>e</sup> deuile, or that  
he made them any good promyse: He threatneth  
them ofte, but neuer sent embassadours to preache  
any atonement betwens hym & them. Take an en-  
sample

wycked māmon.

To the

sample that thou mayste vnderstande. Let there be  
two poore men, both desyure of rayment in a colde  
wynter, the one stronge that he fealeth no greefe, the  
other greuously moorning, for payne of the colde. I  
than come by, and moued with pitie and cōpassy-  
on, saye vnto hym that fealeth his diseale, come to  
suche a place and I wyl gyue the rayment suffi-  
ent. He beleueth, cometh, and obtayneth that which  
I haue promysed. That other seeth all this and  
knoweth it, but is partaker of nought. For he hath  
no fapthe, and that is because there is no promise  
made him, so is it of the deuils. The deuils haue  
no fapthe. For fapthe is but earnest, beleuyng of  
goddess promyses. Some are there no promises  
made vnto the deuils, but soze thretenynges. The  
olde Philosophers knewe that there was one god,  
but yet had no fapthe, for they had no power to seke  
his will, neyther to worshyppe hym. The Turkes  
and the Saresyns knowe, that there is one god, but  
yet haue no fapthe. For they haue no power to wor-  
shyppe god, in the spiryte, to seke his pleasure, and  
to submytte the vnto his will. They made an ydol  
of god (as we do for the moost parte) & worshipped  
hym every man after his owne ymagynacion and  
for a sondry purpose. what we wyl haue done,  
that must god do, and to do our will worshyp we  
hym and prayse vnto hym: but what god wyl haue  
done, that wyl nother Turke nor Saresyn, nor the  
moost parte of vs do. What soeuer we ymagyne  
erghteous, that muste god admytte: But goddess  
erghteousnes, wyl not our hartes admytte. Take  
an other ensample. Let there be two such as I speake

I.ii.

of be



of repente

The parable of the  
of befoze, And I promyse bothe, and the one because  
he fealeth not his diseale, commeth not. So is it of  
goddess promyses. No man is holpe by them, but  
synners that feale they synnes, moorne and sorowe  
foz them, & repente with all they hertes. For John  
Baptyste wente befoze Christ, and preached repen-  
taunce, that is, he preached the lawe of god ryghte,  
and brought y people in to knowelage of them sel-  
ues, and vnto the feare of god, and than sente them  
vnto Christ to be healed. For in Christ, and for his  
sake onely, hath god promysed to receyue vs vnto  
mercye, to forgyue vs, and to gyue vs power to re-  
syte synne. Howe shall god saue the, whan thou  
knowest not thy dampnacion? Howe shall Christ  
delyuer the from synne, whan thou wylt not know-  
lage thy synne? Howe I praye y howe many thou-  
sandres are there of them y sai, I beleue that Christ  
was bozne of a vtrygen, that he dyed, that he rose a-  
gayne, and so forth, and thou canst not bringe them  
in belefe, y they haue any synne at all. Howe many  
are there of the same sorte whiche thou canste not  
make beleue, that a thousande thynges are synne,  
whiche god dampneth foz synne, all the scripture  
thorowe out. As to bye as good chepe as he can,  
and to sell as dere as he can, to rayse the market of  
corne and vitayle, foz his owne auantage, without  
respekte of his neyghbour, oz of the poore, oz of the  
comune welthe, and suche lyke.

Howe ouer, howe many hundrede thousandes are  
there, whiche whan they haue synned, & knowlage  
they synnes: yet truste in a balde ceremouye, oz in  
a lowlye steres cote, and merytes, oz in the prayers  
of them

wyched māmon!

To. li.

of them that deuoure wydowes houses, and eateth  
the poore out of house and harbour, in a thinge of  
his owne ymagynacon, in a folyshe dreame and  
a false visyon, and not in Chrystes blode, and in the  
truth that god hath sworn: All these are fayth-  
lesse, for they folowe theyr owne ryghteousnes, and  
are disobedyente vnto all maner ryghteousnes of  
god: bothe vnto the ryghtuousnes of goddes lawe,  
wherwith he dampneth all our deades (for though  
some of them se theyr synnes for feare of payne, yet  
had they leauer that suche deades were no synne).  
And also vnto the ryghteousnes of þe trueth of god  
in his promyses, wherby he saueþ all that repente  
and beleue them. For though they beleue þe Chryst  
dred, yet beleue they not þe he dred for theyr synnes:  
and this his deathe is a sufficient satisfaccyon for  
theyr synnes: & that god for his sake wyl be a fa-  
ther vnto them, & graue them power to respyte synne.

Dauid sayeth (to the Romaynes, in the .i. Chap.)  
If thou confesse with thy mouth that Iesus is the  
lorde, and beleue with thyne herte that god rased  
hym vp from deathe, thou shalt be safe. This is yf  
thou beleue he rased hym vp agayne for thy salua-  
cion. Many beleue that god is ryche & almyghtye,  
but not vnto them selves, and that he wyl be good  
to them and defende them and be theyr god.

Pharao for payne of the plage, was compelled to  
confesse his synnes, but had yet no power to sub-  
mytte hym selfe vnto the wyl of god, & to lette the  
chyldeerne of Israell go and to looke so great profit  
for goddes pleasure. As our prelates confesse theyr  
synnes, sayenge, though we be neuer so euill, yet

haue

A. iii.

**The parable of the**  
haue we the power. And a gayne, the scribes & the  
Pharisees (saye they) late in Moyses seate, do as  
they teache, but not as they do, thus confesse they  
that they are abhomyable. But to the seconde I  
answere, yf they late on Chrystes seate, they wolde  
preache Chrystes doctryne, nowe preache they theyr  
owne tradicions, and therfore not to be harde. If  
they preached Chryste, we ought to heare them,  
thoughe they were neuer so abhomyable, as they  
of them selues confesse and haue yet no power to  
amende, neyther to let loose Chrystes flocke, to serue  
god in the spiryte whiche they holde captiue, com-  
pellinge them to serue theyr false lyes. The deuils  
felte the power of Chryst, & were compelled against  
theyr wylls to confesse that he was the sonne of  
god, but had no power to be cōtent therewith, nei-  
ther to consent vnto the ordynance and eternall  
counsell of the euerlastyng god, as our prelates  
seale the power of god agaynst them, but yet haue  
no grace to gyue rowme vnto Chryste, because that  
they (as the deuils nature is) wyl them selues syt  
in his holy temple, that is to wytte, the consciences  
of men.

**Symonmagus beleued.** Actes. viii. with suche a  
saythe as the deuils confessed Chryste, but had no  
ryght sayth, as thou seest in the sayd chapytre. For  
he repented not consentynge vnto the lawe of god.  
Neyther beleued the promyses or longed for them,  
but wōdred onely at the myracles which Philyppe  
wrought, & because that he him selfe in Philyppes  
presence, had no power to vse his wytcheecraft, so-  
cery, and art magyke, wherewith he mocked and de-  
luded



wycked manimon.

Jo. lli.

Iudeus & wyttes of þe people. He wolde haue bought  
the gyfte of god to haue solde it moche deier, as his  
succellours now do, & not the succellours of Symon  
Peter. For were they Symon Peters succel-  
lours. they wolde preache Chyſte as he dyd, but  
they are Symon Magos succellours of whiche  
Symon Peter well prophesied in the ſecode Cha-  
pytre of his ſeconde epiſtle, ſayenge, there were falſe  
prophetes amonge the people (meanynge of the  
Jewes) euen as there ſhall be falſe teachers or doc-  
tors amonge you, whiche prauely ſhall bypne in  
ſectes damnable (ſectes is pertakynge as one hol-  
deth of fraunces, another of Dominycke, whiche  
thyng alſo Paule rebuketh .i. Cozinthi .i. and. iiii).  
Euen denyenge the lord that bought them (for  
they wyl not be ſaued by Chyſt, neyther ſuffer any  
man to preache hym to other): And many ſhall fo-  
lowe they; damnable wayes (thou wylte ſaye, ſhall  
god ſuffre ſo many to go out of the ryght wayes ſo  
longe: I anſwere many muſte folowe they; dam-  
nable wayes, or els muſt Peter be a falſe prophete)  
by whiche the waye of trueth ſhall be euyl ſpoken  
of (as it is now at this preſent tyme. For it is here  
ſe to preache the trueth), and thoꝝ we couetouſnes  
ſhall they with fayned wordes make marchaundyſe  
of you. Of they; marchaundres and couetouſnes,  
it needeth not to make reherſall, for they thgt be  
blynde ſe it euidently.

Thus ſeeſt thou þe James whan he ſayeth (ſayth  
without deades is deed, & as the body without the  
ſpyrte is deade, ſo is ſaprae without deades, & the  
deuyls beleue) that he meaneth not of the ſaythe &

J. llii.

truſte

The parable of the  
truſte that we haue in the trueth of goddes promyſes, & in his holy teſtament made vnto vs in Chryſtes blode, whiche ſapthe, ſoloweth repentaunce & the conſent of the herte, vnto the lawe of god, and maketh a man ſafe, and ſetteth hym at peace wth the god. But ſpeaketh of that falſe opiopon & pynagynacyn wherwith ſome ſay, I beleue that Chryſte was borne of a virgyn, and that he dyed & ſo forth. That beleue they verely, and ſo ſtrongely that they are redy to ſter, whoſoeuer wolde ſay the contrary. But they beleuenot þ Chryſt dyed for theiſynnes, and that his deathe hath obtained for the all that god hath promyſed in the ſcripture. For howe can they beleue that Chryſt dyed for theiſynnes, and that he is theiſynnes onely & ſuffiſſient ſauour, ſayeng, that they ſeke other ſauours of theiſynnes owne pynagynacyn, & ſeyng that they feare not theiſynnes, neyther repent, except that ſome repent (as I aboue ſayd) for feare of payne, but for no loue nor conſent vnto the lawe of god, nor longynge that they haue for thoſe good promyſes whiche he hath made them in Chryſtes blode. If they repented and loued the lawe of god, and longed for that helpe whiche god hath promyſed to geue to all that call on hym for Chryſtes ſake. Than verely muſte goddes trueth geue them power and ſtrength to do good workes whaſoeuer occaſyon were geuen, epyther muſt god be a falſe god. But let god be true, & euery man a lyer as ſcripture ſapeth. For the trueth of god laſteth euer, to whome onely be all honour and gloire for euer.

Amen

The notes of the booke

# **B**E not offendyde

mooste dere reder, That dyuers thynges are ouer sene. Thow we nectly-  
gence in This lytle treatyse. for verely þ chaunce  
was such; that I meruayle that it is so well ss it  
is. Moze ouer it becometh the booke euen so to come  
as a mozer and in hyle apparell to wayte on  
his mayster whiche sheweth hym selfe nowe

agayne, not in honour and gloze, as be-

twene Moyses and Helias: but

in rebuke and shame, as be-

twene two murderers, to

trye his true frendes,

and to proue whe-

ther there be any

faythe on the

earthe.

..



Here after foloweth the pryncy-  
pall notes of the booke.

..



The notes of the booke.



With goddes worde ought a man to re-  
buke wickednes and false doctrine, and  
not with raving tymes. iiii. leafe in the  
prologe.

Antechrist is as moch to sat, as against  
Christ, and is nothyng but a preacher of false do-  
ctrine, the. iiii. in the prologe.

Antechrist was euer. iiii. in the prologe,

Antechrist whan he is spred, goeth out of the play  
and dysgysleth hym selfe, & than cometh in agayne:  
iiii. in the prologe.

Antechriste is a spirytuall thyng, and con not be-  
sene, but in þe lyghte of goddes worde. iiii. prologe.

The prelates haue a burning zeale to theiꝝ golde-  
ly chyldren. iiii. in the prologe.

Crye all doctrine by goddes worde iiii. prologe.

Beleue nothing except that goddes worde beate re-  
corde, that it is true. iiii. in the prologe.

They gyue moze saythe to Arystoteles than to  
Christ. fo. primo.

The lawe is death, and the promyses lyfe. fo. ii.

The lawe whan it is preached gyueth no power to  
fulfyll the lawe. fo. ii.

Saythe whan it is preached, byngeth the spiryte &  
power to fulfyll the lawe. fo. ii.

The consentynge of the herte to the lawe, is eternal l  
lyfe. fo. ii.

A man must haue some goodnes in his herte before  
he bynge for the good woꝝkes. fo. iiii.

The lawe vttereth synne, and setteth vs at bate  
with god. fo. v. and. vi.

The promyses tustefye. fo. vi.  
As hell

**The notes of the booke.**

**As hell foloweth euill deades naturally vnſought  
for: so doeth heuen folowe good workes vnſought  
for.**

fo. xiii.

**We be heres of dampnacyon thorough Adam, and  
heres of saluacyon thorough Chyſt.**

fo. xiiii.

**All euill ſpyngeth of Adam, and all goodnes of  
Chyſt.**

fo. xv.

**A chyſten mā doth al his deades to ſame his body  
as to do his duety vnto his neyghbour.**

fo. xvi.

**He that fulfylleth the Lawe with ſuche loue as  
Chyſte dyd, may be holde to haue pardons of his  
merytes.**

fo. xvi.

**Euery man is a ſynner in the lawe, be he neuer ſo  
perſayte, and euery man is ryghteous in the pro-  
myſes, be he neuer ſo weake.**

fo. xvii.

**A chyſten wyketh becauſe it is goddes will onely  
and not for rewarde.**

fo. xviii.

**He that conſenteth in his herte vnto goddes lawe,  
is no more an enemye, but a frende.**

fo. xix.

**The maner of the ſpeakynge of ſcripture.**

fo. xx.

**What a neyghboure ſignifyeth, & who is a neygh-  
boure.**

fo. xxi.

**Opera ſupererogationis.**

fo. xxii.

**No man vnderſtandeth the thynges of god, ſawe he  
that hath the ſcripte of god.**

fo. xxiii.

**Good workes.**

fo. xxiv.

**Faſtynge.**

fo. xxv.

**Watchynge.**

fo. xxvi.

**Prayer.**

fo. xxvii.

**As euery man ſealeth god vnto hym ſelfe, ſo is he  
vnto his neyghbour.**

fo. xxviii.

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**The notes of the booke**

Good oughte to teache the weak in the faith, & not  
to make a praye of them. fo. xxxviii.

A man is as muche bounde to praye for hym that  
gyueth hym nought, as for hym that gyueth hym  
a thousande pounde. fo. xxxix.

Almes beades. fo. xl.

Whosoever is able & helpeth not his neyghboure  
at his neade is a thefe. fo. xli.

A chrysten man reioyseth in Chyrist, and not in his  
beades. fo. xlii.

The bryde of loue or charyte. fo. xliii.

Thy neyghbours neade hath as good ryght in thy  
goodes, as Chyrist or god him selfe. fo. xliiii.

Good workes are all thynges whiche a Chyristen  
dothe within the lawe of god. fo. xlv.

No good beade is better than a nother to please  
god with all. fo. xlv.

Howe euerie man shulde vse his offyce & euerie man  
his crafte and his lybertie. fo. xlv.

What so euer is not goddes worde, that counte  
ydolatrye. fo. xlv.

The worde whiche þe sayntes preached pertayneth  
vnto vs onely, theyr garmetes and theyr pryuate  
lyuynge, pertayneth vnto them selues. fo. xlv.

Chyrist serueth but for them that repent. fo. xlv.

Beware of thy good entent, ymagynacon, & zeale,  
without goddes worde. fo. xlv.

A good entente is one, and knowlage is an o-  
ther. fo. xlv.

Why Steuen was slayne. fo. xlv.

The vse of churches at the begynnynge. fo. xlv.

In what church god is worshipped, & howe. eodē.

In what church god is worshipped, & howe. eodē.

Aristoteles



The notes of the booke

Aristoteles and Plato can not vnderstande the  
scripture. fo.xl.

No worke is good in y<sup>e</sup> sight of god, but that whi-  
che spryngeth of the loue which we haue to god  
for the kyndenes that Chyrste hathe shewed  
vs. fo.xli.

All goodnes that god gyueth vs, all goodnes that  
is in vs, all the good that we do and all that we  
shall receiue of god, are the gyft of god, frely gy-  
uen thorowe Chyrstes purchasynge. fo.xli.

Why the scripture sayeth thou shalt be rewarded  
after thy worke oftener than after thy faythe or  
loue. fo.xli.

The synall cause why a chyrsten doeth or leaueth  
vndone any thyng, is goddes honour onely. xli.

God hath sworne as muche to vs as to the saintes  
of the olde tyme, and is as true now to fulfill  
his promyse as he was then, yf we beleue as they  
dyd. fo.xlii.

Faythe onely expelleth the wyathe of god. fo.xlii.

No man vnderstandeth the speakynge of god, saue  
he that hathe the spiryte of god. fo.xlii.

Worldly ryghteousnes spryngeth of deades, god-  
des ryghteousnes, spryngeth of Chyrste thorowe  
faythe. fo.xliii.

If the rewarde depended of the worke, there coulde  
no man be saued. fo.xliii.

He that wyl be saued by his workes, muste other  
presume or despere. fo.xliii.

Why euill rulers muste be obeyed, and howe pro-  
fytable they be to a Chyrsten man. fo.xliiii.

Faythe prayeth alwayes and in all places, and  
vnbefse

**The notes of the booke**

**Unbelefe onely in the church.** fo. l. b. i. l. i.

**Faythe maketh all thyng good, and unbelefe all thyng euill.** fo. l. i. r. i.

**The deuyls haue none of Poules faythe.** fo. l. i.

**No man hath power to submytte hym selfe to the wyll of god but he that beleueth.** fo. l. i.

**Our ymagynacyon muste god accepte, but his ordynance we wyll not admytte** fo. l. i.

**All our worshypinge of god, is that he shulde do our wyll, but we wyll not obey his wyll.** fo. l. i.

**No man is holpen by goodes promyses, but synners that feale theyr synne.** fo. l. i.

**Other we feale no synne at all, or count synne after our owne ymagynacyes, or yf we count all thyng synne, that god hath made synne, than tynne we to our owne fantasyes for succour, & not to the remedye that god hath ordained.** fo. l. i.

**The unbelefe foloweth his owne ryghteousnes, & relysteth goddes.** fo. l. i.

**The confessyon of Pharao.** fo. l. i.

**The confessyon of our prelates,** fo. l. i.

**The confessyon of the deuyls.** fo. l. i.

**The faythe of Symon magus.** fo. l. i.

**Whether our prelates be Symon Peters Tuccellours, or Symon magus.** fo. l. i.

**Peters prophesye is true, or he a falsse prophete though he be neuer so fearefull or terryble.** fo. l. i.

**Many beleue hyforycall thynges of Chyste, but they belcue not the effecte of theyr saluacyon.** folio. l. i.

**He thynketh not that Chyste is his sayoure, that hath other sayours.**

**The notes of the booke**  
**He that beleueth god, dothe goddes commaundes**  
**mentes.** folio

**ff A J S.**

**Imprented at London at the sygne**  
**of the hill by Wpllyam hill**  
**The .xv. day of september.**